

THE  
CONGREGATIONAL  
MAGAZINE.

No. 33. N. S.]

SEPTEMBER, 1827.

[Vol. X.

MEMOIR OF THOMAS BECON, A. M.

A LEARNED REFORMER AND PURITAN.

THIS celebrated divine was born in Suffolk, and educated in St. John's College, Cambridge, in which University he heard the venerable Latimer preach, who was instrumental, under God, of bringing him to a saving knowledge of the gospel. For his piety and learning he was appointed chaplain to Archbishop Cranmer, and from the commencement of the reformation, in the reign of king Henry VIII., he was found amongst its zealous advocates. He endured multiplied sufferings from the overwhelming intolerance of the popish party; and, having been apprehended and prosecuted by cruel Bonner, he fell into the snare which afterwards entangled his venerable patron, and was constrained to make a public recantation, and burn his books at Paul's Cross. On this painful occasion, he said, "For the declaration of my penitent heart, and the testimony unto you of my unfeigned conversion from error to truth, I occupy this day the place of a penitent, praying you to give credit to that which I say." Such was the oppressive influence of the fear of man upon his mind.

On his release from these difficulties he "fled as a bird to the mountains," and seeking safety in the seclusion of the north, he settled at Alsop in the Dale, in the Peake of Derbyshire, where

he taught school for a subsistence. At this place Mr. Alsop, a pious gentleman, and a decided patron of the reformation, showed him much civility and kindness, affording him every comfortable accommodation in his power.

Through the severity of the times, the zealous Protestants could not remain long in one place, therefore Mr. Becon was obliged to change his abode, and he removed into Staffordshire, where he was kindly entertained by Mr. John Old, a man eminent for charity and piety, his friend, Mr. Robert Wisdome being entertained with him. Mr. Becon, in his "Jewel of Joy," informs us, that Mr. Old was to him and Wisdome, what Jason was to Paul and Silas; he received them joyfully into his house, and liberally, for the Lord's sake, ministered to their necessities; and, as he began, so he continued, a right hearty friend and dearly beloved brother, so long as they remained in that part of the country. In this situation, as in the former, Mr. Becon educated youth in good literature and sound religion, and continued in close application to his studies.

On his removal into Leicester-shire, he was hospitably entertained by the Marquis of Dorset; at whose house he contracted an acquaintance with Mr. John Aylmer, afterwards Bishop of Lon-

don, whom he called his countryman. He next retired into Warwickshire, where he still occupied the office of tutor to gentlemen's sons; and where, to his great joy, he met with his old friend and spiritual father, the venerable Latimer.

In the reign of king Henry, the city of Canterbury was more hostile to the reformation than most other places; therefore, on the accession of the pious Edward, Archbishop Cranmer placed in that city six preachers, the most celebrated for learning and piety; of which number were Mr. Becon and Dr. Ridley, afterwards bishop and martyr. The ministry of these learned divines proved a signal blessing to the people; and by their labours many persons were induced to embrace the gospel.

Mr. Becon was appointed chaplain to the protector Somerset, in which office he lived and preached at Shene, in Surrey. On the commencement of Somerset's troubles he devised a form of prayer for the use of the family, which is called, "A humble peticyon to the Lord, practysed in the commune prayer of the whole famylye at Shene;" and on Somerset's release, he drew up a form of "Thankesgevyng for hys Grace's delyveraunce." These and some other prayers are appended to a work, entitled "A spyrytuall and moost precyouse Pearle," by Somerset.

In this reign, Mr. Becon was chosen professor of divinity in the University of Oxford, where he obtained great celebrity, and was made a blessing and ornament to his college. On the accession of Queen Mary, he was apprehended and committed to the Tower, where he remained seven months in close confinement; and it was almost miraculous that so conspicuous a reformer escaped the fire; but, while many of his brethren, and even those who were com-

mitted with him, suffered at the stake, an indulgent providence delivered him from the rage and power of his enemies. Previous to these occurrences, he had been preferred to the rectory of St. Stephen, Walbrook, London; but under this intolerance he suffered deprivation, and was, no doubt, deprived of his professorship at Oxford.

The subject of this memoir being exceedingly "tossed about," and finding no place of rest, at length fled into a foreign land, and was an exile in Germany. After his arrival on the continent, he wrote an excellent letter to his suffering brethren at home; in which, besides declaring the cause of England's calamities, he earnestly directed them to seek an interest in the mercy and faithfulness of God, as the only redress of their grievances. This letter was read in the private religious assemblies of his persecuted countrymen, to their great edification and benefit. He also wrote an epistle to the popish priests, wherein he made an important distinction between the Lord's Supper and the popish mass, denominating the latter a *wicked idol*.

He remained in exile till the accession of Elizabeth, when he returned to his native country, and proved himself a most faithful and zealous labourer in the vineyard of Christ. Being in high repute, he was soon preferred to several benefices, and was intended for one of the chief preferments then vacant. He was chosen rector of Buckland, in Hertfordshire, but, probably, did not hold it long. He was preferred to a prebend in the church of Canterbury, and made rector of St. Dionis Backchurch, London. This last he held, with little interruption, to his death.

Mr. Becon was unceasing in his endeavours to promote the great work of reformation, and was ap-

pointed by Archbishop Parker to the office of visitor of the hospital of Eastbridge. The commission required the visitors to examine the lives and doctrines of the master, and of all other persons; to punish and correct the culpable, to examine their foundations, ordinations, charities, statutes, accounts, registers, and other things belonging to the institution, and to certify his Grace of their visitation.

Our divine sate in the famous Convocation in 1562, and subscribed the thirty-nine Articles. He took an active part in all the transactions of that venerable assembly, and united with many learned divines in presenting to the house their requests for a purer reformation. During the discussions of the synod, another important paper was introduced, which recommended, that all the Sundays in the year, and the principal feasts of Christ, might be kept holy-days; and all other holy-days be abrogated—That in all parish churches the minister, while reading the common prayer, might turn his face towards the people, and distinctly read divine service where all the people assembled might hear and be edified—That in administering the sacrament of baptism, the ceremony of making the cross in the child's forehead might be omitted, as tending to superstition—That as divers communicants were not able to kneel at the Lord's Supper, through age, sickness, and other infirmities, and some also superstitiously both kneel and knock, the order of kneeling might be left to the discretion of the ordinary within his jurisdiction—That it might be sufficient for the minister, in time of divine service, and ministering the sacraments, to use a surplice; that no minister might say service or minister the sacraments, but in a comely garment; and that the use of organs might be removed.

On these requests being presented to the Convocation, much warm disputation arose among the venerable members. The one party zealously protested against them, and warmly opposed every deviation from the Book of Common Prayer, and every other proposed improvement; and these ultimately prevailed. At the close of this debate, when the votes of the house decided the question, there were *thirty-five* persons, who, with their proxies, made *fifty-nine* voices against the offered amendments; and *forty-three*, who, with their proxies, made *fifty-eight* voices in favour of them, only one less than the prevailing party! Mr. Becon took an active part in these discussions, and openly declared his sentiments in support of the proposed alterations. On the same side were Lever, Crowley, Pullain, and Wyburn, all celebrated reformers and puritans, with several dignitaries, among whom was Dean Nowell, Prolocutor of the Convocation.

After this disappointment, Mr. Becon and his brethren presented to the house another paper of requests, containing twenty-one articles, at considerable length, for promoting a better order in ecclesiastical matters, a specimen of which is here inserted.

That a catechism might be set forth in Latin, for instructing the youth in the universities and grammar-schools—That certain articles, containing the principal grounds of the Christian religion, might be published, to determine the truth of things in controversy, and to show what errors were chiefly to be rejected—That there might be no private baptism administered, except by ministers—That, in public baptism, the father of the infant, if possible, might be present; that he, with the godfathers and the godmothers, might openly profess and recite the articles of faith contained in "the Creed;" that the

infant might be baptized in that faith, and received into the church of Christ; and that they might not answer in the infant's name to such questions as had formerly been required of them. That it might be added to the confession before the communion, that the communicants renounced and detested the idolatrous mass.

These improvements were subscribed and recommended by *sixty-four* members; but they were no more successful in this than in their former attempt; and, seeing the dominant party were opposed to all relaxation, and hostile to every ecclesiastical improvement, these proposals were rejected.

As an author, Mr. Becon was undoubtedly one of the most celebrated in his time; and it is said, by no mean authority, that he laboured by his writings more abundantly in forwarding the reformation, than any of his contemporaries. Some of his publications came out in the reign of king Henry, among which we find his "Newes out of Heauen, both pleasant and joyfull, lately set forth to the great Consolacion and Comforte of all Christen Men," oct. 1541. He published "A Path-way to Praier, full of much godly frute and Christen Knowledge," duo. 1542. The dedication is addressed "To the ryght honorable and vertuous Lady Anne Grey;" in which the author says, "I was the gladder to take this work in hand, because no man hath as yet perfectly entreated of this matter, neither in the Greek, Latin, nor English tongue, that ever I could see. If there be ever so many prayers prepared for men, if they know not the use of them, nor wherefore they serve, nor yet after what manner they should be exercised, what profit do they receive from them? It is an easy thing to pray; but to pray aright, and according to the will of God, is a thing of great difficulty and la-

bour. I have, therefore, in this treatise, declared what prayer is, wherefore it serveth, and to what end we should use it. I have also declared of what virtue and strength true Christian prayer is, and how we should prepare ourselves to prayer, that we may pray aright and according to God's pleasure."

He was author of "A Potacion, or Drinkynge, for this hole time of Lent, very comfortable for all Penitent Synners," duo. 1542. This, as well as the former article, was re-printed the year following in octavo, with the title a little altered. It is a dialogue between Phileman, Theophyle, Eusebius, and Christopher, and dedicated "To the Ryght Honorable Syr Thomas Neuell, Knyght." He published "David's Harpe, full of moost delectable Armony, newly strynged and set in tune," oct. 1543, which he dedicated, "To the Ryght Honorable Syr George Broke, Lord Cobham."

Mr. Becon was author of a work, entitled "The true Defence of Peace, wherein is declaredde the cause of all Warres now a dayes, and how they may be pacified," oct. 1543. This work abounds with good counsel and pious admonition, well worthy of all orders and degrees of men, in all times of peace or war. The author forcibly states the true cause of war, pestilence, and famine to be men's despising the Gospel of Christ, and living in wickedness; then recommends that if they would enjoy peace and prosperity, they must forsake their evil ways, and serve God according to his holy word. "By thys means shall God blesse our cuntry with peace, encrease it with thaboundance of all thynges, and make it floryshe."

He was a decided enemy to profaneness, so common in those times; and he directed his beneficent efforts to reclaim the people



from their sins. To reform the prevailing vices, he published several pieces, one of which was against taking the name of the Lord in vain, entitled, "An Inuective agens the moste wicked and detestable vice of Swearing," oct. 1543. To this work, with those before enumerated, is prefixed Theodore Basil, the name which Mr. Becon assumed to conceal himself in those dangerous times. He had two sons, Theodore and Basil; but whether he adopted their names, or named them from that which he had assumed, may not now be easily ascertained, but the latter seems most likely.

To reform the prevailing incontinence, and to promote "Christian chastacy," he published, in duodecimo, "An Inuective against Whoredom, and all other Abominations of Vncleanesse: a worke moste necessarye for this present tyme." Though without date, it seems to have been printed at this early period. To accomplish the same object, he wrote a preface to "The Christen state of Matrimony," translated from the High Dutch by Miles Coverdale; in which he states, with much force of truth, the advantages of matrimony, and bewails the abuses of celibacy. By matrimony "vertue is mayntayned, vice is eschewed, houses are replenished, cities are inhabited, the ground is tyled, kyngedomes floryshe, the publique weale is defended, honest order kepthe, Christendome is enlarged, and the glory of God highly avaucned."

His name is prefixed to "The Golden Boke of Christen Matrimonye," oct. 1542; but the work, in other respects, is the same as the article last mentioned. The book was published under this title, to which the printer prefixed his name, with a view to promote the sale of the work.

In the reign of king Edward,

Mr. Becon published "The Physicke of the Soule, wherein thou shalt finde many Godly Emplastures and comfortable Salves agaynst al spiritual Diseases, very necessary to be red of the true Christians in these last and perilous Dayes," oct. 1549. Also "The Flower of Godly Praiers, very necessary to be used of all faithfull Christians of all estates," duo. 1549. At this period, the celebrated John Day obtained a license from the king, for printing and re-printing all the books of Bishop Poynt and Thomas Becon; so that such books were not any way repugnant to the Holy Scriptures, or to the proceedings in religion, or to the laws of the realm.

Mr. Becon published "A Supplication to God for the Restoration of his Word;" in which he openly exposed the prevailing ecclesiastical usurpations, saying, "Jesus Christ refused to meddle with temporal or worldly matters, as the history of dividing the inheritance between the two brethren declares. He willed his disciples to refuse all worldly dominion and temporal rule. When they strove who should be greatest, Christ said to them, 'The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you.' Christ sent not his disciples to be *lords* of the council, lords of the parliament, lord presidents, lord chancellors, lord bishops, lord suffragans, lord deans; but to be ministers and dispensers of the mysteries of God, to be preachers of the Gospel, to be labourers in the Lord's harvest. But these things, O Lord, have they all forgotten. These ambitious antichrists are so drowned in vain glory, and in the desire of filthy lucre and worldly promotion, that they neither regard God, nor the higher powers: neither esteem they their office,

nor any one point of godliness and honesty, nor think of the day of judgment, nor yet remember themselves to be mortal. Their whole study in the time of this Lucifer-like pride, is nothing else but to suppress thy holy truth, and to set up their antichristian kingdom, that they as gods may sit alone upon the consciences of men."

In defence of the Gospel against the Catholics, Mr. Becon performed a most important service to the church of God; and having been instrumental in enlightening the minds of the people, so as to distinguish the truth of God from the errors of popery, it was thought necessary that some one should be employed to write against him: therefore Richard Smith, reader of divinity at Oxford, who had subscribed to the reformed religion, but who turned about and became a zealous advocate of popery, wrote with great bitterness against his publications, as he had done against those of Archbishop Cranmer.

Under the domination of popery, the propagation of the reformed doctrines gave great offence to those in power; and Mr. Becon's zeal for the reformation, as displayed in his numerous writings, roused their indignation. In the reigns of Henry and Mary, to conceal himself from those who watched for his life, he assumed another name, as already noticed; and in the proclamations of these two princes, suppressing the publications of the reformers, he is specified by that name. In the latter edict, he is classed with Luther, Calvin, Latimer, Hooper, Tindal, Coverdale, Cranmer, and others, whose writings are commanded to be for ever suppressed. Bishop Ridley, in a letter to his persecuted brethren, made honourable mention of him, saying, "We long to hear of father Crome, Sandys, Becon, and Rogers."

Mr. Becon was author of "The

Sycke Man's Salve, wherein the faithfull Christians may learne both how to behave themselves patiently and thankfully in the tyme of sicknesse, and also vertuously to dispose their temporall goods, and finally to prepare themselves gladly and godly to die," duo. 1561. His portrait is prefixed to this work, dated 1553; when, it is said, he was forty-one years of age. This work, containing about five hundred small pages, is remarkably instructive and well written, in the form of a dialogue between Phileman, Eusebius, Theophilus, Christopher, and Epaphroditus. He published another work, accompanied with his portrait, entitled "The Reliques of Rome, contayning all such matters of religion as have in times past bene brought into the church of the Pope and his adherents," duo. 1563.

In the following year, all his pieces, and others not then printed, were collected and published in three volumes folio, entitled "The Workes of Thomas Becon," &c. The preface is addressed to the venerable prelates of the realm, and dated "from the cathedrall and metropolitically church of Christe in Canterbury." After an interval of two years, he published "The Gouvernaunce of Vertue, teaching all faythful Christians how they oughte dayly to leade their lyfe, and fruitfully to spend their time vnto the glory of God and the health of their owne soules," oct. 1566. From the preface, "to the right honorable and moste vertuous young lady Jane Semer," we learn that the author had published this book, suppressing his name, "about eight yeares paste, even in the bloudye boysterous burning time."

The clergy in general were at this period in a state of most deplorable ignorance; but Mr. Becon, deeply affected with their situation, and anxious to render them all the

assistance in his power, published a book principally for their use, entitled "A new Postil, containyng most godly and learned sermons upon all the Sondag Gospels that be redde in the church thorowout the yeaere; lately set forth vnto the great profite not onely of al Curates and Spiritual Ministers, but also of all other godly and faythfull readers," quar. 1566. In the preface, addressed "To his faithfull fellow labourers in the Lordes haruest," he earnestly exhorts them to the faithful discharge of their important duties. To this Postil, he added two prayers, one at some length, the other shorter, either of which was to be offered to God before sermon, according to the Minister's discretion; also a third prayer, to be repeated after sermon. These prayers and sermons were drawn up for the use of Ministers who were not able to compose prayers and sermons, and for the further instruction of the people in sound and wholesome doctrine. This is styled a very useful book, containing plain and honest sermons upon the Gospels, for all the Sundays in the yeaer.

The subject of this memoir translated and published the writings of several foreign divines. One of these, in octavo, is entitled "Antithesis, wherein the Word of God and Man's Inuentions are compared;" which seems to be the same as that in his works, entitled "The Diuersite beteene God's Worde and Manne's Inuention: wherein thou shalt see liuely described and plainly set forth, what comfortable and heauenly Benefites the Word of God bringeth vnto us: and contrariwise, what horrible Plagues and most greuous Pestilences Men's Traditions bring to suche as receave and beleve them."

He published the translation of a sermon by Luther, entitled "A very comfortable and necessary

Sermon in these our days," oct. 1570; in the preface to which we are informed, that the Catholics "have restrayned all the laity throughout Christendome from reading the Scriptures, and have forbydden them to be printed in the ulgare tounge, and in stede therof, have geuen them, to occupie their braynes withall, fables of Robin Hood, of Gie of Warwick, of Benis of Hampton, of the Knights of the Round Table, of the four Sonnes of Amon, filthy tales of Chaucer, the Court of Venus, most horrible and blasphemous lyes of Saintes, Legendes, and such lyke."

It seems that some of Mr. Becon's writings, if not posthumous, were re-published after his death, among which was "The Actes of Christe and of Antichrist, concernyng bothe their Life and Doctrine, diligently gathered, and now taken out of his Workes," duo. 1577. An extract from this work will show the author's correct views of the pastoral character:—

"Christ by his apostles commands, that every congregation should have its pastor, to feed the Christian flock with the wholesome food of God's word: so that every spiritual Minister should attend upon his own cure, and not be distracted with the care of diuers congregations. Antichrist cannot away with this, that one man should have only one benefice; therefore, he dispenseth with his chaplains for many. How can one man be in diuers places? Can a man do that which is denied to angels?—to be in diuers places at once, or will they commit the charge of them to others, and hire others to satisfy their office? If antichrist's chaplains be not able to serve so many cures, as they are indeed not able, but place others in their stead, let them resign and give over to their curates and ministers those benefites which they serve, and they themselves serve not, that they may be the more able to do their duty."

Mr. Becon was author of a "Pomander of Prayers," quar. 1578. This work contains, after a prayer for the "Queene's Maiestie," another for the "Queene

and all the States of the Realme." He was author of "The Rising of the Popish Mass;" which was re-published in the time of Archbishop Laud; but, on the complaint of a popish priest, that prelate commanded it to be suppressed, and threatened to prosecute the printer. The pious Bishop Parkhurst, however, published verses in commendation of Mr. Becon and his excellent writings.

On the citation of the London clergy before Archbishop Parker in the year 1564, our divine was convened, but he refused to subscribe, and was immediately sequestered and deprived; and, though it is said he afterwards complied, and was preferred, it does not appear what preferment he obtained. He is classed among those learned divines, whom the venerable primate recommended to preach before "so critical and learned a Princess as Queen Elizabeth." He was therefore called to preach at Paul's Cross; and such was his fame, and such his favour among persons of distinction, that the Lord Mayor presented a petition to Archbishop Parker, entreating his Grace to prevail upon him to preach one of the sermons at the Spittle the following Easter.

Historians are divided in their opinion concerning the time of Mr. Becon's death; and, while Newcourt informs us that he died previous to September 26, 1567, Lupton, whose authority is not less worthy of credit, says he died in the year 1570. He was a divine richly furnished with the graces of piety and the ornaments of literature, a constant preacher, a great sufferer in the cause of Christ, and a decided enemy to pluralities, non-residence, and all other relics of popery, being a zealous advocate of a purer reformation. He was of a peaceable spirit, always averse to the imposition of human traditions in

the worship of God, and a decided nonconformist in principle and practice. He is justly denominated famous for his great learning, his frequent preaching, his excellent writings, and multiplied sufferings. He was public orator and proctor in the university, and an active leading man in promoting the great work of the Reformation. His numerous publications were intended to expose the errors and superstitions of popery, to encourage and comfort his fellow Christians under persecution, and to promote the purity and happiness of the church of God. He wrote against the superstitious practice of bowing at the name of Jesus, as did several other learned puritans; and in addition to the articles already enumerated, Mr. Becon is said to have been author of the following works:—

1. A Banquit of Christ's Birth.
- 2. A Quadragesimal Feast.—3. A Bundle, or Posey of Flowers.—4. Discipline for a Christian Soldier.—5. A Short Catechism.—6. A Christian's New Year's Gift.—7. A Jewel of Joy.—8. Principles of the Christian Religion.—9. A Treatise of Fasting.—10. The Castle of Comfort.—11. The Soul's Solace.—12. The Tower of the Faithful.—13. The Christian Knight.—14. A Dialogue of Christ's Nativity.—15. An Invective against Idolatry.—16. An Epistle to the distressed Servants of God.—17. Common Places of Scripture.—18. A Comparison betwixt the Lord's Supper and the Papal Mass.—19. Articles of Religion confirmed by the Fathers.—20. The monstrous Wages of the Romish Priests.—21. Chronicles of Christ.—22. An Abridgment of the New Testament.—23. Questions of the Holy Scripture.—24. Triumph of God's Word.—25. The Praise of Death.—26. A Disputation of the Lord's Supper.

Tutbury.

B. B.

## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

ON THE PERSONAL REIGN OF  
CHRIST.

## No. I.

*A general Outline of the modern  
Hypothesis.*

THE modern advocates of the personal reign of Christ on earth for a thousand years, believe and maintain, that in no distant period, the whole race of Abraham, the father of the faithful and the friend of God, will be gathered out of all nations, and conducted to the possession of the land of their forefathers; that they will rebuild Jerusalem and the temple in more than pristine glory, and restore their ancient worship with some exceptions, which will darkly intimate, that Messiah has appeared to put away sin by the sacrifice of himself; and some suppose, that Jesus will then come in his *logos* state, and with the splendour of the *Shekinah*, take possession of the temple. In support of this part of their hypothesis, they argue from the predilection of the Jews in favour of their ancient land; their miraculous preservation by the providence of God for so many ages; the Abrahamic covenant in which God promised to him and his seed by a grant which cannot be made void, a greater compass of land, and for a longer period than either of them have yet realized; the unequivocal declarations of patriarchs and prophets, apostles and evangelists, and of Jesus Christ himself; and from the design of the Governor of the world. They moreover penetrate so far into this mystery, that they tell us by what means and in what manner they will be gathered; their place of rendezvous, and what will happen to them there; the route they will take; the disposition with which they will prosecute their march;

N. S. No. 33.

where miracles as great or greater than those which were wrought at their emancipation from Egypt will attend them, and securely conduct them to the land of Canaan, where Judah and Israel will form one nation under one King.

Among the numerous obstacles to the return, settlement, and national glory of the Jews, the prodigious power of the Turks, the determined enemies of the Jews, as well as the Christians, occupies a prominent place. They have possessions in the finest parts of Europe, the land of Egypt, and many of the countries of which we read in Scripture, together with all that land which God promised to Abraham and his seed. Hence, it should seem that the Turks must have their power weakened before the return of the Jews, and ultimately be deprived of all their dominions. Our prophets accordingly see through the vista of prophecy that that empire is destined to extermination. Soon after the return of the Jews, the Eastern nations united under one head, and influenced by an avaricious desire to possess the immense wealth taken by the Jews from all quarters of the world, like a cloud will cover the land, and go up in one prodigious army, called Gog and Magog. By this confederation of Russians, Tartars, and Turks, Persians and Ethiopians, Lybians and Arabians, the Jews will be involved in trouble to punish them for their former sins. But the interposition of the God of Abraham will inevitably involve their enemies in destruction, and by plagues, famine, fire, and sword will cut them off upon the open field, and with their furniture serve the Jews with fuel for seven years.

The destruction of Gog and

3 O



Magog, by this extraordinary interposition of providence, will strike the surrounding nations with awe, who will allow the Jews to dwell in peace and realize great prosperity. Not only will they let them alone, but confer on them their favours, and assist them in their designs, for they say, the nations shall perish that decline to serve them, who are evidently the seed, the blessed of the Lord. While the Jews, however, proceed to the most important national arrangements, the division of the land, the erection of the city and temple, the restoration of their ancient worship, and the adjustment and establishment of their polity, the affairs of the Roman empire will undergo a mighty change. Though papal intolerance will expire when the Ottoman empire falls, Christianity will be no gainer, for the Eastern nations weakened as they will be by the predicted catastrophe, will also be easily subdued by the Western nations, and the old Roman empire, or rather Daniel's colossal image will appear in all its grandeur. Now, the principles of infidelity and republicanism are to be diffused through the nations, and the reign of atheism to succeed, to whose iron sceptre protestants and papists will unitedly bow. And thus consolidated and corrupted, the nations of the East and of the West will form Rome infidel, no less the wonder of the world than Rome pagan or Rome papal.

The Roman Empire thus consolidated, enlarged, and infidelized, will resolve on the extermination of the Jews. Determined to maintain and extend their dominion the infidel nations will unite their forces and give their power again to the Beast. They will then exemplify the awful temerity to go up against the Jews, determined to destroy them with an utter destruction. This trouble

will come upon the seed of Abraham, for some great national crime of which they will have been guilty, and to which they will be given up for their continued rejection of Messiah, to hasten the ruin of the infidel nations, and prepare the way of the Lord. Like a storm the infidel armies will descend upon the Jews, death and destruction will attend their march, and having laid waste the beautiful country of Judea, they will lay siege to the holy city of Jerusalem, get possession of the interior, rifle the houses, ravish the women, and utterly destroy two thirds of the inhabitants. This will be the day of trouble, such as never was before, such as never will be again.

Then, Gentlemen, according to these modern Sears, who appear to see the end from the beginning, will be displayed the sign of the Son of Man in heaven with power and great glory, when every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. Then will the Lord himself descend from heaven with a shout, with the voice of the archangel, and the trump of God. Then will take place the first resurrection of Patriarchs and Prophets, Apostles and Evangelists, Confessors, Reformers and Martyrs. Then the living righteous will be changed in a moment, in the twinkling of an eye, and put on their immortalized forms. Then they who are raised, and they who are changed, will be caught up together to meet the Lord in the air, and so to be ever with the Lord. Then will the Lord descend with these ten thousand times ten thousand of his saints, to execute judgment on the Roman Empire, and deliver the distracted Jews. Then will Satan be bound with a great chain, by the hands of Jesus, and be cast into the bottomless abyss for a 1000 years. Then will the Jews



be converted to Christ. Then the marriage of the Lamb and the Jewish Bride. Then will Jesus set up his millennial kingdom and reign on the earth with his people a 1000 years. Then the Apostles will have twelve thrones, and rule over the twelve tribes of Israel, while to the righteous will be assigned posts of honour in the various nations of the earth.

But, Gentlemen, would you believe it, this paradise is to be invaded! At the end of these 1000 years, Satan is to be let loose to deceive the nations, and his enterprize will be so successful, that he will induce multitudes to make war with the Lamb himself, to encompass the beloved city in which the Saviour reigns. But torrents of fire and brimstone rained from the Lord out of heaven, will destroy this apostate faction without the instrumentality of the righteous. To this amazing combination of calamitous circumstances, will succeed the general resurrection of the dead, the appearance of Christ on his great white throne, when all nations shall be gathered before him, to be judged in the body according to their works, and hear their awful doom. The conflagration of our globe, the creation of the new heavens and the new earth, and the endless ages of eternity ensue, respecting which they have favoured us with much less information than their extraordinary insight into futurity might lead one to expect.

As the speculative journey of our prophetic travellers seems to terminate, at least for the present, at this stage, here too their pursuer may be allowed to tarry, and remark, that he believes his narrative of their procedure thus far will be acknowledged a faithful epitome, by all the abettors of the personal reign of Christ. I would say too that the accuracy of this statement in general will be questioned by none conversant with

the writings and sermons of the advocates of the personal reign of Christ; and for the minuter part of this outline, I can direct your readers to my authorities, should it be deemed necessary. And now would not one think that the simple portraiture here drawn would suffice to confound, to appal every man of intelligence, much more the spiritual and the devout? If the religious world would look this fantastical form in the face, could they fail to turn away with holy abhorrence and loathing disgust? Lest, however, any should be captivated by the meretricious ornaments of this Jezebel, I shall endeavour in my next to expose her frightful features to view, in despite of all the artificial decorations with which her infatuated lovers have concealed them.

אחב רמח.

REJOINDER OF MONS. ROCHAT  
TO THE OBSERVATIONS OF  
T. C. H.

(To the Editors.)

GENTLEMEN,—I have just received from a friend, your number for the month of June, containing two letters respecting my correspondence with our worthy Dr. Smith, on which I desire to offer a few remarks. Pardon me for addressing you in French, but the present state of Madame Rochat's health prevents a translation into English; besides I doubt not but that you are quite familiar with the French language.

I shall commence by observing that my personal opinions ought not to be attributed to all the Dissenting ministers of the Cantons of Vaud and Geneva. Many, indeed, I believe the greater part of them, while they lay down assurance as the necessary result of full faith, are at the same time very solicitous in maintaining that the two should be carefully distinguished. Assurance according to them, being deduced from faith by

a process of reasoning, thus: "The Bible declares 'that he who believeth shall certainly be saved;' now I believe, therefore I shall assuredly be saved." My own opinion is, that the Bible does not present the gospel message under one single form always the same, but under various forms, so that, when a person receives into his heart the gospel, as it is presented in some passages, assurance is, in fact, deduced from faith in a very clear manner, by means of the syllogism above stated, but that when the Holy Spirit communicates his saving influence by means of passages of another kind, assurance is then so intimately connected with faith that they almost form one and the same mental act or sentiment. I acknowledge that, even in that case, they are essentially distinguishable, for the truth is, that they succeed each other with so much rapidity, as that the interval which separates them, is scarcely perceived by the mind. If this representation be erroneous, the error is all my own, it is not the opinion of all my Dissenting brethren in Switzerland.

The writer of the first letter says of us, "These good men, whose faith has been so severely tried, and have yet found it sufficient to bear them up, cannot be supposed to be exercised with doubts," &c.\* The author is greatly mistaken in attributing our principles to our circumstances; our principles preceded our trials. I may even say further, that few persons are more inclined than I am to doubts and to fear; and that therefore neither my circumstances nor my disposition have been the cause of that full persuasion which I entertain of assurance being inseparable from full faith. The author here confounds spiritual joy with assurance. In several English books I have met with

this want of accurate distinction. The assurance of salvation, and the joy of salvation are two things which ought to be carefully distinguished. The neglect of this is the source of many unfounded objections. The author is also mistaken if he supposes me to maintain that assurance must, of necessity, be found wherever there is any degree of true faith. What I say is, that assurance is the immediate consequence of a full and entire faith. There is a difference between having faith and having faith in its fulness. Two men equally sincere may believe; the one fully, the other only to a certain extent. With respect to the case related in Mark ix. 17—25, if the writer of the letter will be pleased to examine verses 22, 23, 24, especially the words, "If thou canst do any thing," he will admit that the faith of the distressed father was not complete but imperfect; yea, wavering, though sincere. This case does not prove that doubt may exist in a faith which is entire, it only proves that the Lord who commands us to receive those who are weak in faith, receives them himself, and that faith, though weak, if it springs from the heart, is precious in his sight, and will never be confounded. The grand question is, What is faith when it exists in its fulness? That a faith still accompanied with doubts may be sincere, an evident fruit of the Holy Spirit, a precious evidence of the election of the person who possesses it. I am so far from denying, that I, in the strongest manner, acknowledge it. But because a person has a beginning, a certain measure of true faith, it does not therefore follow that he possesses faith in its fulness.

I admit as fully as the author the necessity of self-examination. Neither let him for a moment imagine that I rashly assure men of their safe state without probing them to the heart. I am so fear-

\* Vide, page 289.

ful of leaving souls under an illusion, that when I am led into conversation with any one who professes to belong to Christ, I consider it my sacred duty to employ every means of discerning whether he is serious and sincere before God, deeply sensible of his misery, urged by a deep sense of his need to the cross of Christ, and fighting the good fight. I regard it as criminal unfaithfulness in a Christian to spend some time, and often considerable portions of time with a person who professes to be a converted person, but whose character there may be reason to suspect, without endeavouring to dispel the illusions of his heart; but abets his going to believe that he is in a safe state, instead of employing all possible means to inspire him with just alarm. I often sigh with sorrow for the coming of that time when the children of God shall no longer contribute to lead the blind into the pit by a culpable silence, and by keeping up quite worldly intercourse with them; a course which tends to cherish deep slumber with regard to spiritual things, and to make the deluded persons think either that their state is good enough, or that the difference between them and pious persons is very unimportant.

But I consider it as a great sin against the word of God, to charge with presumption the sinner who from his inmost soul, believing himself to be utterly condemned, and coming to Christ as his only refuge, entertains an humble but firm certainty that he will not be cast out, in virtue of the solemn promise which the Lord of truth has made, "*him that cometh unto me, I will in no wise cast out.*"

As the Bible declares that he who has faith shall certainly be saved, and as the writer of the letters seems to think that assurance is a rare enjoyment and difficult to be obtained, he thereby necessarily holds that *it is a diffi-*

*cult and rare thing to know that one has faith; a proposition upon which I must invite the serious reflections of all whose souls are not devoid of spiritual sensibility. "I do not know whether I have faith; then I do not know, if I were to die to-morrow that I should not be cast into everlasting fire. It is a difficult and rare thing to rise above such a doubt, since it is a difficult and rare thing for a person to know that he has faith." Where then is the peace of the children of God?*

Further, this doctrine contributes not a little to make men contented with a vague generality in religion, and a species of indolence which is very prejudicial to their spiritual progress. Resting upon the supposition that it is extremely difficult for any one to know that he has true faith; and that very few can be sure of it; they feel no uneasiness in being quite at uncertainty on this matter, and in leaving the question of their spiritual state covered with obscurity; and far from being urged by these principles to search their hearts, they are turned away from examining themselves whether they have true faith by the notion, that it is almost impossible to arrive at a certainty about it.

It appears that the author of the second letter has not rightly understood mine; I should dread as well as himself to represent faith as a mere assent to the truth of speculative notions, or to say to an unconverted man that his sins are forgiven him, that he is one of the elect, or the like. I am continually more convinced that the mischief of controversies lies in men not understanding each other, so that I am less and less disposed to controversial discussions. But as the author of the first letter says, that I have very confused ideas of faith, he is thereby engaged to communicate to me the light which he thinks I want. I come forward then to

assure him, that very far from repelling instruction, I desire it, and consequently I beg of him kindly to give me, through your Magazine, a concise and exact definition of SAVING FAITH.

I do not ask for a description but a *definition* of faith; but I would also hint, as a friend, that I cannot admit such a definition, as I have found in one of your most esteemed authors, namely, that faith is *to believe that Jesus has the will and the power to save him who believes*. This is what we call, in logic, reasoning in a circle, it is saying that faith is to believe that Jesus saves him who believes; to which the rejoinder will ever recur, "What is believing?"

I will also inform him that if, as the same author does in another place; he were to answer me, that to believe is *to confidently cast one's soul, and all one's eternal interests into the hands of Christ*, I should ask him, is it with a confidence entire or not entire? I think he would no more than myself venture to say that faith in Christ is to cast one's soul on Jesus, with a confidence *not entire*; on the other hand, if he should answer that it is with *perfect* confidence, I would ask him again what logical difference he can find between perfect confidence and assurance.

What is saving faith? I shall gladly receive whatever information shall appear to me well founded according to the Scriptures. I fervently seek for light, and I will publicly acknowledge whatever truth I shall find supported by convincing evidence; but I ask for a definition *plain, clear, and rigorously exact*.

Without knowing the author of this letter, I beg him to accept my fraternal regards, &c.

I have the honour to remain, Gentlemen, &c.

C. ROCHAT.

Hastings, June 18, 1827.

# ON THE WORK OF THE HOLY SPIRIT.

## No. II.

(Concluded from p. 422.)

THERE are many who deceive themselves by resting on a system very different from the Gospel, though called by its name. But let it not be inferred from this that the Divine word is obscure, or that it is an uncertain means of obtaining peace. This fact calls, indeed, for solemn caution as to what we receive or teach, as the truth of God; it ought to impress us with a sense of the danger of resting in distorted or partial statements of truth, and should put us on our guard against that confident spirit which originates in ignorance, error, and pride. But let us not disparage the divine record. There is a light and an energy in the truth of God, by which it is distinguished from the systems of men. "What is the chaff to the wheat? saith the Lord." His word operates like "a fire and a hammer," Jer. xxiii. 28, 29. And in proportion as the evidence or demonstration of the truth itself strikes the mind as an exhibition of the character of God, of the absolute perfection of the work of Christ, and of the unfettered freedom of Divine mercy through Him, is the consequent peace and joy of the heart. We accordingly find that the first Christians were distinguished by the spirit of adoption, and by the possession of sacred peace and humble joy, Acts ii. 44. viii. 39. 1 Thess. i. 6. Rom. v. 1, 2. xiv. 17. It is thus that there is produced in the heart fervent gratitude for the kindness, and profound esteem for the worth displayed in the whole scheme of redemption through Christ.

Now, by the joint influence of these active principles, the spirit of God attracts the believer to the character of the friend of sinners, and brings him under its trans-

forming power. By means which awaken the conscience, which influence the natural desire of happiness, and which command the affections, he effects a moral revolution in the soul. And these different means he employs in that order and measure which best suit the peculiar character of the individual, and the special services for which he is designed. But in every case, the subject of his influence is made to feel that the Gospel respects his own personal character and destiny. He cannot rest in vague generalities, but dwells on the truth, with close self-application. The relation of Christ to every believer is impressively taught him; and in proportion to his apprehensions of the intimate nature of that relation, is the depth of the interest he feels in him. When his "faith groweth exceedingly," through an increasing acquaintance with its grand object, he acquires a more vivid perception of the close communion of believers with their surety in his death, resurrection, and glory. And while he dwells on the all-sufficiency of his sacrifice, as demonstrated by the glory that hath followed, he is filled with "all joy and peace in believing, and abounds in hope by the power of the Holy Spirit," Rom. xv. 13. But his views are not confined to what may be called the legal or sacrificial bearings of the cross. His conceptions of the love of Christ are heightened by the affecting consideration, that in the very act of making atonement by his sufferings, he sought to establish, by a palpable demonstration, the impressive and influential fact, that sin and misery are inseparable, and thus to give efficiency to the beseeching entreaties by which he calls on the objects of his love to abandon sin as the very bane of happiness. And standing as it were, at the foot of the cross, the

Christian feels that the appeal of his best and tried friend is altogether irresistible. "Has the Son of God," says he, "suffered such things for me, and shall I not arm myself with the same mind?" 1 Pet. iv. 1. Shall I roll that as a sweet morsel under my tongue, the result of which was so bitter to him? Can I ever deem that to be a trifle which cost him so dear?

"The spirit of grace and supplication, while he leads him to the mercy-seat in the celestial temple, directs him to the Lamb which was slain, and whose blood hath been sprinkled on that heavenly throne, and looking to him whom his sins pierced, he mourns because of them with heart-felt contrition," Zech. xii. 10. Rev. v. 5—10. At the throne of grace he feels that he deserved to die, and the spirit of self-righteous pride is there levelled to the dust. While convinced that by no services of his own could he ever expiate his guilt, he acquiesces in what was done by his surety for its expiation. And he sets his seal to the judgment pronounced by his representative, when he justified the government of God, and reprobated the outrage committed on it by the rebellion of man. Nor is this a cold or forced acquiescence, for the Redeemer is endeared to him, instead of being lowered in his esteem, because he thus vindicated the Divine character, and stamped his own with the deepest reprobation. He looks on his apostasy from God, as combining all that is hateful and debasing. He now associates it with the murder of the Prince of Life, and feels as if to continue in sin were to wound him afresh. "Shall I frustrate," he says, "the designs of my Saviour's love? Shall I grieve his holy and benignant heart, or expose myself to the frowns of such goodness." Forbid it gratitude. Forbid it every feeling of esteem and vene-

ration. Sin is not only perilous, it is making void the agonies of that friend who breathed out for me a life of misery and woe, passing comprehension." Yes, even while he most exults in forgiving mercy, he loathes himself in his own sight, Ezek. xxxvi. 25. 31. Though forgiven of his Lord, he cannot forgive himself. The heart of stone is removed, and a heart of flesh is given, which is easily susceptible of the most deep impressions, and the most acute feelings, Ezek. xi. 19. His sorrow is not that of the world "which worketh death," nor is his joy like that of a rebel, who having been pardoned his rebellion, cares nothing for the honour of his gracious prince, or the stability of his throne. In the subject of heavenly influence, the mingled emotions of penitential sorrow and exhilarating delight are harmoniously blended. His grief and his joy mutually temper each other, and thus exert a most salutary influence on the whole of his character. He has received "the spirit of a sound mind," by which he is enabled to enter into the precious lessons which are taught in the cross. His prejudices are removed, the eyes of his understanding are divinely enlightened, and his conscience is rendered acutely sensible, so that in the light of his heavenly teacher he discerns the spiritual glory of the excellencies which meet in the character of his Lord. The spirit, whose office it is to glorify the Saviour, imparts to him that spiritual taste by which he is enabled rightly to appreciate the worth of those high attributes, and those lofty moral principles, which beam with such transcendent lustre from the cross. To the rectitude of the Divine government he cordially bows. In the light of the Divine purity he sees his own utter pollution, and

his absolute dependance on that heavenly grace which sanctifies the soul. And by the influence of these holy views and dispositions, he is led to prize the salvation of Christ as a deliverance from the defilement and dominion of sin as well as from its guilt.

Such are the views and feelings which naturally arise from a just perception of the love which is revealed in the cross of Christ. All the high moral principles exhibited on Calvary, many and diversified as they certainly are, center in the manifestation of Divine love and mercy. And how influential is the appeal which is thus made to the affections, when brought home to the heart by the energy of the Spirit. When this unutterable love "is shed abroad in the heart by the Holy Ghost," by his enlarging our conceptions of its grandeur and its tenderness, and giving us an abundant sense of its fulness and efficiency, we then feast upon it as the very life of the immortal mind, Rom. v. 5. And when the affections which had before been habitually directed to the vain pursuits of this world, are turned from those vanities which imprinted their own likeness on the heart, the whole of our moral powers are enlarged, we find our enjoyment in dwelling on the absorbing glory of "the Sun of Righteousness," and in walking in the light of that holy love which beams from the heavenly mercy-seat. God commended his love towards us, in that while we were yet sinners and enemies Christ died for us, Rom. v. 6—10. And his Spirit brings every subject of his influence to view himself in the very light in which God viewed him, when he spared not his own Son, but gave him up for his sake. He in a particular manner exhibits the divine love as displayed in the incarnation, sufferings, and death



of Immanuel. And how impressive the spectacle of love which was exhibited in the humiliation of him, "who being in the form of God, took upon him the form of a servant, and became obedient unto death, even the death of the cross," Phil. ii. 5-8. There is a glory and sublimity in this altogether overwhelming. Here the love of God has a tangible character, and comes home to every feeling of the heart. That God in human nature should have stooped so low, is indeed overpowering. It far surpasses what the imagination of man could ever have conceived. And yet when the mind of a sinner is divinely enlightened, it appears as if written with a sunbeam, that nothing short of this astonishing display of love could have sufficed.

It is the province of the Holy Spirit to "strengthen us with all might in the inner man, that Christ may dwell in our hearts by faith,—that we may know his love, which passeth knowledge, and be filled with all the fulness of God," Ephes. iii. 16-19. By his powerful agency, the highest faculties of the soul are so invigorated as to be able in a growing measure to comprehend this mighty and overwhelming subject. He thus calls forth the affections of the heart into high activity; inspires them with celestial fervour, and gradually purifies them from every bare admixture, so that the love of God, as revealed in Christ, ratifies and governs the whole soul.

The spirit of God, in testifying of Christ, bears witness in a very particular manner to the *glory* which hath followed his sufferings, 1 Pet. i. 11. Acts iv. 31-33. He leads the subject of his influence so to dwell on the import of his resurrection, as experimentally to know its power in confirming his faith, establishing his hope, spiritualizing his affections, and

N. S. No. 33.

consoling and animating his heart, under all the vicissitudes and afflictions of life, Phil. iii. 10. 2 Tim. ii. 8. 1 Pet. i. 21. And while dwelling on the glory of his Lord, as "a priest upon his throne," in the celestial sanctuary, the Christian sees in it the *continuation* of the very love which governed him on earth, and he rejoices to think, that "if when an enemy he was reconciled to God by the death of his Son, much more being reconciled he shall be saved by his life," Rom. v. 10. He feels as one with his surety, and as "dead with him," he feels that his connexion with the present world is for ever broken, while as "risen with him," he rejoices in the participation of that new and heavenly life to which his exalted head has been raised. In virtue of his union to him, as his legal representative, he already "sits with him in the heavenly places," and the conviction of this attracts the whole of his moral nature towards him, Ephes. ii. 5, 6. He admits the equity of the sentence which exacted from his surety the life which had been forfeited by sin, while he rejoices that by the death of the second Adam the curse has been exhausted, and that his great representative had been quickened to a nobler life than was lost by the fall, and over which death can never have power. Jesus his forerunner has gone to prepare a place for him in the heavenly temple, and thither he follows him in his heart and affections. The spring of his life he knows to be within the veil; amid all his perils he rejoices that it cannot be lost, since it "is hid with Christ in God;" and in the prospect of death he may triumph in the animating thought, that the stroke which shall separate him for ever from the present scene, will bring him to the very spring and seat of a blessed immortality. And in an-

3 P

tiicipating the solemn day of retribution, he is taught to rejoice, "that when he who in his life shall appear, then shall he appear with him in glory." And what so calculated as views and prospects, such as these, to attract the affections from earthly things, to the glorious objects which are in the heavenly kingdom where the Saviour dwelleth? Col. iii. 1—4. And such are the means employed by the spirit of God to meeten the heirs of the celestial inheritance for their exalted portion. When the glory of Christ is thus identified with the bliss of his redeemed, and his gracious Spirit enables the Christian to appropriate to himself the privileges which belong to the family of God, the effect must be powerfully sanctifying. Hence the spirit of inspiration often reminds the disciples of Christ of the dignity of their new character, and the grandeur of their privileges and prospects, as citizens of "the heavenly Jerusalem," in order to excite them to act as becometh saints, Ephes. iv. 1—6. Col. i. 10. 2 Thess. i. 11, 12. Heb. xii. 22—26. Phil. i. 27. iii. 20, 21. The sense of honour, and the desire of glory, which, through the corruption of the heart, are now naturally occupied with the low and impure objects of worldly ambition, are directed by heavenly influence to genuine greatness. The Christian is enabled to deny himself to the false glory of the world, and to aspire to that lofty grandeur which springs from moral excellence of character. And being spiritually enlightened, the character of Christ is seen to be the supreme perfection of moral worth, so that to be like to him becomes the great object of ambition. Heaven is endeared to him, because it is there that the bright effulgence of his glory is displayed. He feels as a pilgrim and a stranger on earth, and he maintains a con-

stant intercourse with the land of his better nativity. His treasure is in heaven, and thither his thoughts spontaneously ascend. While deeply conscious of personal unworthiness, he exults in his dignity as a child of God, and "a joint heir with Christ," of the celestial inheritance; and while by patient continuance in well-doing, he seeks for glory, honour, and immortality, Rom. ii. 7. 2 Tim. ii. 11, 12. he acquires a true greatness of spirit, and a lofty sublimity of aim which elevate him above all the low and vain pursuits of the present world, and meeten him for his exalted destiny, 1 John iii. 1—3. Phil. iii. 7—14.

The glory to which the Saviour hath been raised, when contemplated in the light of his spirit, cannot fail deeply to impress and to influence the heart. It is not mere abstract grandeur that is then seen, but grandeur most powerfully expressive of the divine delight in his work and character. And how fitted to convince the disciples of Christ of the reality and strength of the love of God to them, is the heart-cheering reflection, that the work rewarded is that by which *our* redemption was achieved, that the character in which Jehovah delights was displayed in effecting our deliverance, and that the constituent principles of this sacred character comprehend the exercise of love, mercy, and grace towards *us*, passing comprehension. If because he so loved us, Jesus is himself loved of his Father, how great the love of the Father himself to us. Can we wonder then, that the Redeemer should with a tone of high and benevolent triumph, exclaim, "Therefore doth my Father love me, because I lay down my life that I might take it again," John x. 17. And when Jehovah declares that in effecting *our redemption* the Saviour em-

bodied the brightest display of the divine character itself, can we fail to see that in contemplating the character of Christ, as thus honoured in the celestial temple, we are brought into close contact with an immortal and glorious principle of life and blessedness, because it is singularly adapted to influence and govern the whole principles of our moral nature; and we partake of its immortality and glory when it becomes the sole ground of our confidence, the spring of all our enjoyment, and the centre of attraction to our every faculty and affliction. It is thus that the Christian becomes imbued with the very principles which distinguished the Saviour, so that it may be said of him, that being "joined to the Lord he is one spirit," as well as one in law with him, 1 Cor. vi. 17. And thus, by the agency of the great Sanctifier, he grows in meetness for heaven, where there shall be such a communion of sentiment, feeling, and affection, between him and his glorious representative, as shall produce such a perfect evenness of character, and fulness of joy in everlasting fellowship, as shall consummate his bliss. How important then is the work of the Holy Spirit! Much has the Saviour done for his people, but much also he has to do in them. His gracious spirit is given to dwell in the heart as his temple, and to hallow the whole soul unto God. He is the source of all spiritual life. By his influence the sinner is at first made "to come to himself," to feel his guilt and his wretchedness, and to return to God by faith in Christ. And as he begins, so he carries forward the work of renovation to its close. He gives to the Christian strength for the duties, the trials, and the conflicts of his course, and he secures to him the final triumph. He "perfects that which is lacking in his faith,"

by enlarging his views of the personal grandeur and official administration of his Lord. The truth by which he operates in the heart is a revelation of the character of God, and gives a tangible form to his high and holy attributes. And partaking as it does of the infinity of Jehovah, it grows upon the mind as the faculties of the Christian are expanded, and its multiplied and extensive bearings come to be understood. And through the channel of faith advancing as the understanding spiritually enlightened takes in more of the divine record, it continues to influence the character, for the Christian grows in grace as he grows in the knowledge of the Saviour, 1 Pet. iii. 18. As the gracious Comforter, the spirit of Christ gives such views of the plenitude of heavenly love, of the exuberance of divine grace, and of the magnificent prospects opened in the Gospel, that the soul is raised above the evils of time, and is enabled even to glory in tribulation.

In the midst of all our weakness, then, there is reason to rejoice that there is exhibited a ground of confidence fully adequate to our numerous wants. We can do "all things through Christ who strengtheneth us," by the mighty influence of this omnipotent agent. It becomes us to pray with the most importunate fervour for the abundant communication of this mighty influence. We ought not to be satisfied with occasionally looking for his aid, but ought to maintain a habitual dependence on his agency, and honour him in all our services. And when conscious of much remaining repugnance to divine things, and of the workings of an evil bias towards earthly pursuits, is it not at once our duty and our privilege to commit ourselves to one who is able and ready to give a blessed efficiency to the means of his

grace? He can impart a spirit of holy superiority to the things of time, can give the most sublime conceptions of celestial objects, and bring into a state of full subordination all those earthly affections which entwine themselves around our hearts.

There is no inconsistency between habitual dependence on the spirit of God, and the exercise of our faculties. We are exhorted to watch while we pray, Matt. xxvi. 41. In the operations of husbandry, the labour of man would be fruitless without the influences of the sun, but do we ever suppose that there is on this account the smallest contrariety between the effects of sunshine and the diligence of the husbandman? And why then should it be supposed, that the necessity of divine influence to produce Christian fruits supersedes the activity of believers in Christ? All Christians will acknowledge, that "by the grace of God they are what they are." But still they act freely and not compulsively. Influenced by divine illumination, they choose the path of holiness, and strengthened by divine grace, they continue to walk in it. The assurance that "God worketh in them both to will and to do," instead of lulling them into a state of dormancy, operates as a stimulus and an encouragement to activity, Phil. ii. 12, 13. The passions and affections of our nature are powerful principles of action, and such are the bearings of the facts and truths of revelation, that the whole of these active powers are called into exercise, and being thus directed, they exert a salutary influence in forming our character.

It is for us then to seek that divine truth may not merely float in the head, and that its precious lessons may not be entertained as opinions only, but that it may take possession of the whole heart, that its lessons may become prin-

ciples of action, and mould it into its likeness. And carefully ought we to guard against the error of mistaking the pleasurable emotions which may be excited by a mere theoretical view of the character of Christ delighting the imagination, for those spiritual emotions which are the means of filling the heart with devout and benevolent affections, of subjugating evil passions, and of rousing to active and persevering exertion in the divine service. Holiness is the grand end of the work of the Spirit. And when influenced by his grace, the principles of the Christian character will be found to flourish, and to shed their fragrant influences around.

Dundee.

D. R.

#### REVIVALS OF RELIGION IN NORTH AMERICA.

##### No. II.

*Means which appear to have been blessed in promoting this Revival.*

1. SEASONS of fasting and prayer. In most, if not all, the societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners. The blessing of God on such seasons has been most apparent, where Christians have looked forward to them with interest, and made them a subject of prayer.

2. Confession of sin in churches. Wherever churches have met, and, with evident *sincerity of heart*, confessed their faults "one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. Church discipline. This has tended to humble churches, and to

alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the spirit pointed at their heart.

4. Visiting from house to house. This has been done extensively. These visits have been strictly religious. Every member of the family, capable of receiving instruction, has been addressed, and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family. By such visits, many have been addressed who could be addressed no where else, and who were thus brought to attend on the usual means of grace; cold professors have been roused, and many careless sinners awakened.

5. Preaching the gospel, its doctrines and precepts, its promises and threatenings, with *great plainness and earnestness*. Every class of people have been addressed with truths adapted to their character.—Churches have been reproved in the most pointed manner, for their lukewarmness, their pride, and worldliness, and unbelief. They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has in several cases excited greater alarm among sinners than a direct address. The truths of God's word have been pressed upon sinners without respect of persons. The sinner has been followed into all his hiding places.

Every mask has been torn off from the moralist and self-righteous. The deceitfulness of the heart has been exposed; and the sinner has been met at every turn, with the naked sword of the spirit pointed at his breast. While Christians have prayed with more faith than usual, ministers have also preached with more *faith* than heretofore.\*

---

\* It is a question worthy of very serious consideration, how far the gospel is rendered unfruitful by the weakness of faith in those who preach it. We use faith here in its most extensive signification. We mean by it, that *moral impression* on the whole soul, which corresponds with the *gospel mould*, with the nature and magnitude of spiritual objects, so far as the limited powers of man are capable of such impression. The weakness of faith exposes a minister to innumerable dangers. He is in danger of preaching the truth so *coldly*, that the natural impression is, either that he does not believe it, or that it is of little importance. If he is eloquent, he is in danger of being more solicitous that his hearers should admire his talents, than that they should adore and embrace the Saviour of the world. The preaching of men of the most brilliant talents, has in many cases, it is to be feared, done as little towards reforming mankind, as the exhibitions of the stage-actor. He who has strong logical powers, and little faith, is in danger of so distorting the gospel, by dwelling on abstruse points, as to lead the common people to fly from it as they would from a monster, whose unsightly but mysterious powers they could not comprehend. The minister of weak faith is in danger of attaching an undue importance to some favourite opinion, which he deals out on all occasions, instead of adapting the moral medicines of the gospel to the various diseases of those whom it is his business to heal. Such a spiritual doctor, however learned, and however celebrated he may be, resembles the quack, who, with great self-complacency, deals out his panacea to every patient, whatever be his malady. It is undoubtedly important that the whole strength of human intellect should be applied to particular subjects; but this should be done by writers of books, and not by the preacher who addresses a mixed assembly, and whose business it is to preach Christ, warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus. Imperfect is the faith of the best; and it becomes the ministers of Christ, above all



They have felt the importance of probing the disease of sin to the core. They have appeared to throw themselves upon the altar, resolving to preach the truth of God, if they were driven from their societies, or sacrificed by the rage of the wicked. This preaching has, as might be expected, produced much commotion. But while some have, with unwonted strength, braced themselves against the truth, and hardened their hearts till their case may be hopeless, multitudes slain by it have applied to the "blood of sprinkling" for relief, and have found joy and peace in believing.

6. Union of feeling and effort in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful; and although there have been, in most of the churches, some who have stood all the day idle, yet a larger proportion have manifested a deeper interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

This union in contiguous churches has strengthened each other in the work. When sinners have been offended at the preaching in one place, or been convicted and fled to another for relief, instead of being countenanced in their opposition, they have met with the same faithful treatment, till worried with the stings of an accusing conscience, they have submitted themselves to God. Some, it is true, have fled where they have found an opiate, which has lulled them into a sleep, from which they may never awake.

Nothing has been found more disheartening to ministers, than

cold or cross elders and professors; but it is cause of gratitude that the number of such has been small.

7. Meetings of inquiry have been greatly blessed. As the nature of these meetings is generally understood, and as the manner in which they have been conducted in this revival, has been in a measure described in the preceding accounts, it is unnecessary to say more.

8. Avoiding disputes upon minor points. Care has been taken to guard Christians against all sectarian feelings. In some instances injury has been done; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals. Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

9. Urging awakened sinners to *immediate* repentance and reconciliation to God. No excuse, on account of human depravity, or human dependence and divine agency, has been allowed. To all such objections, a "thus saith the Lord," has been the reply. Where instruction was needed, the nature and reasonableness of these duties have been fully pointed out. If the impenitent have still pleaded any excuse, they have been told that the controversy was between them and God, and with him they must settle it. The effect of this mode of address, generally, has been, that conviction has increased, until the sinner has surrendered himself into the hands of a holy, sovereign, and merciful God.\*

\* It is somewhat surprising, that all who take the Bible for their guide, should not be harmonious in this treatment of sinners. It is too plain to admit of doubt, that the Bible "now commands all men every where to repent;" and that Christ and his apostles urged their hearers to repent and believe the gospel. Truth is

men to search the Scriptures with the docility of children, and to pray continually, "Lord increase our faith."



10. The visits of ministers, professors, and others, where revivals had commenced, have had a powerful effect in extending the work. Ministers and private Christians have thus been refreshed. When they returned home, they have told others, and exhorted their brethren to awake. Sinners have, in many cases, returned, rejoicing in hope, or deeply convicted. Thus the holy fire has spread and blazed in every direction.

11. The preaching and other labours of evangelists have been a very obvious and efficient means of originating and carrying forward the work.\* Ministers have thus re-

ceived essential assistance. More ministerial labour, which was so much needed, has thus been bestowed, than one man could have performed. The opinion of some, three or four young men who have recently finished their course of study at the theological seminary at Auburn, have also rendered essential service.

As much has been said, at home and abroad, respecting the character and proceedings of Mr. Finney, it will probably be expected that the committee will not be silent respecting him. We think it due to him and to the cause of Christ, which we believe he loves, to state, that his Christian character, since he made a profession of religion, has been irreproachable. He was a subject of the revival in Adams, a few years since, under the preaching of the Rev. Mr. Gale. He then left the study of the law, and entered upon the study of divinity. He was licensed by the presbytery of St. Lawrence, and is now a member of the presbytery of Oneida. He possesses a discriminating and well balanced mind; has a good share of courage and decision; possesses naturally a good temper; is frank and magnanimous in his deportment—ardent and persevering in the performance of the duties of his office; exhibits as much discretion and judgment, as those who may think him deficient in these qualities would do, did they possess his zeal and activity; and, on the whole, is as well calculated to be extensively useful in promoting revivals of religion, as any man of whom we have any knowledge. To say that he never errs, is more than can, with truth, be said of any man, who has ever done much to promote the temporal or spiritual interests of his fellow men.

We confess we feel no great respect for those who sit down in ignoble ease, in the vineyard of the Lord, and make their sage remarks upon the imprudence of those who "bear the heat and burden of the day." The soldier, who, in the hour of battle, which tries men's souls, skulks away into some secure place, and there employs himself in watching the bold and the brave, and charging them with want of wisdom and discretion, deserves to be condemned for his cowardice, instead of being applauded for his sagacity. Wisdom, judgment, and discretion, are important virtues in the soldiers of Christ; but of all men in the world, the professed minister of the gospel is the most unwise and imprudent, who dares to incur the displeasure of Almighty God, and expose the souls of his fellow men to eternal death, by his unfaithfulness.

the sword of the Spirit, and the only instrument of conviction, conversion, and sanctification. If we substitute something else in its place, we have no right to expect a blessing. Whatever difficulties our limited intellects, and blind hearts, may have respecting human agency and dependence, or the power of sinners to repent and believe, surely we ought to confide in the wisdom of Him, who gave to man his powers, and requires an entire consecration of them to his service. To give any other direction to sinners respecting their duty, than God has given, is to be wise above what is written, and in effect to arraign the adorable God before the tribunal of human judgment, and justify the sinner in disobedience. To direct sinners "to wait," or "to keep on," while impatient, is, in fact, to give them the most dishonourable ideas of God as moral governor, and to destroy all genuine conviction. If such sinners are converted, these notions will obscure the eye of their faith; and unless removed, will make them dwarfs in religion. It would be well for those who tell a convicted sinner "to wait," "to keep on," "you are in a good way," &c. to ask themselves what answer they will give to such a sinner at the judgment, should God take away his life while following their directions, who should ask, why did you not tell me to do that which would have secured my salvation? We apprehend that want of uniformity on this subject, arises from an erroneous philosophy respecting the human mind, rather than from any obscurity in the directions given in the word of God.

\* The labours of the Rev. Mr. Finney have been eminently blessed in promoting this revival. The Rev. Mr. Nash, and

ceived essential assistance. More ministerial labour, which was so much needed, has thus been bestowed, than one man could have performed. The opinion of some,

three or four young men who have recently finished their course of study at the theological seminary at Auburn, have also rendered essential service.

As much has been said, at home and abroad, respecting the character and proceedings of Mr. Finney, it will probably be expected that the committee will not be silent respecting him. We think it due to him and to the cause of Christ, which we believe he loves, to state, that his Christian character, since he made a profession of religion, has been irreproachable. He was a subject of the revival in Adams, a few years since, under the preaching of the Rev. Mr. Gale. He then left the study of the law, and entered upon the study of divinity. He was licensed by the presbytery of St. Lawrence, and is now a member of the presbytery of Oneida. He possesses a discriminating and well balanced mind; has a good share of courage and decision; possesses naturally a good temper; is frank and magnanimous in his deportment—ardent and persevering in the performance of the duties of his office; exhibits as much discretion and judgment, as those who may think him deficient in these qualities would do, did they possess his zeal and activity; and, on the whole, is as well calculated to be extensively useful in promoting revivals of religion, as any man of whom we have any knowledge. To say that he never errs, is more than can, with truth, be said of any man, who has ever done much to promote the temporal or spiritual interests of his fellow men.

We confess we feel no great respect for those who sit down in ignoble ease, in the vineyard of the Lord, and make their sage remarks upon the imprudence of those who "bear the heat and burden of the day." The soldier, who, in the hour of battle, which tries men's souls, skulks away into some secure place, and there employs himself in watching the bold and the brave, and charging them with want of wisdom and discretion, deserves to be condemned for his cowardice, instead of being applauded for his sagacity. Wisdom, judgment, and discretion, are important virtues in the soldiers of Christ; but of all men in the world, the professed minister of the gospel is the most unwise and imprudent, who dares to incur the displeasure of Almighty God, and expose the souls of his fellow men to eternal death, by his unfaithfulness.

that there ought to be evangelists in the church, whose principal business should be to aid settled ministers in the frequent revivals which prevail in our country, is strengthened by their usefulness in this revival. Whether provision should be made for their support, by societies formed for the purpose, or whether this should be left to the liberality of churches and individuals benefited by their labours, is a question which the committee feel incompetent to decide. The future providence of God may throw light on this subject.

12. United, agonizing, persevering prayer. This has evidently been one of the principal means, which God has blessed, in originating and extending this work of grace. The promises of God, made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob, in public prayer-meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches. Small circles for prayer have been held by Christians, where both sexes have engaged in this duty, and where individuals have often been made the subjects of special prayer. In these little circles, Christians have enjoyed the presence of God, and have had great freedom and boldness in approaching the throne of grace. Never have our churches generally appeared to entertain so delightful and exalted ideas of God, as the hearer of the prayer of faith.\*

\* As much has been said respecting the prayer of faith, it may be expected that the committee will say something of its nature and efficacy. There is doubtless no effectual prayer without faith; for "without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him." Although there is some diversity of opi-

13. The instructions given in Sabbath schools and Bible classes have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendents and teachers have in many cases been the honoured instruments of their conversion. In several instances, most of the members of Bible classes have become converts, and promise to be among the most stable and valuable members of our churches; and should Bible classes and Sabbath schools continue to multiply, as they have done a few years past, we may hope the time will soon arrive, when most of the rising generation will be converted in youth, and that the violent "stirs" now raised against revivals will cease for want of materials.

#### REMARKS ON THE STATE OF DISSENT IN A BORDER COUNTY,

(To the Editors.)

GENTLEMEN,—It afforded me considerable pleasure to read, in your review department for last month, the interesting quotations from Mr. Hale's pamphlet on the "State of Dissenting Churches." I have long entertained sentiments congenial to those so ably advocated by that gentleman, and my recent removal to the district where I now labour has brought the subject to my mind with peculiar force. The country wherein my lot is cast is perhaps the most picturesque and fertile in England.

nion, and not a little darkness, respecting the interpretation and extent of some of the promises made to prayer; yet we are not aware that any views prevail among us, to any extent, materially different from what are expressed by President Edwards, in his sermon, entitled, "*The Most High, a prayer-hearing God*;" and by Calvin, particularly in his commentary on the prayer of Paul, respecting the thorn in the flesh. 2 Cor. xii. 8.

Nature has poured forth her blessings here with unwonted exuberance. All that can satisfy the eye with beauty, gratify the appetite with delight, or brace the body with vigour, is amply enjoyed. A scenery at once sublime and chaste, uniting the bold outline of the Cambrian mountains with the rich and flowery plains of England, a landscape in which the peaceful negligence of nature is gently corrected by the discipline of art, and the mantle of cultivation so well adjusted as to rival the simplicity, and heighten the beauty of the form it envelops. Ceres and Pomona here distribute their blessings with equal liberality, and the luxurious opulence of a southern hemisphere is combined with the health and vigour of a northern clime. Thus it is in respect to our natural state; but our moral and religious scenery is widely different. Nature revels, but religion famishes. Here every thing flourishes but the soul. Superstition, infidelity, sensuality, and a death-like apathy, brood over the moral locality, and with their cold and poisonous influence blight every plant, and taint and corrupt the very seeds of spiritual life. Some few spots there are where the rays of light have penetrated through this dark and gloomy atmosphere, and fertility gladdens the heart of the spiritual labourer, but these are few, indeed, compared to the extensive circle within which the wand of superstition has spell-bound her devotees with hellish incantations. The little light which is enjoyed by this county is principally owing to the exertions of a few evangelical ministers in the establishment, and to some pious lay individuals, who have witnessed with concern the wretched state of the people around them. The condition of dissent is miserable beyond parallel in any part of England. In a population of 103,248

souls, the Independents possess only nine distinct meeting houses, not one of which is regularly attended by 300 persons. Of this limited number three places are destitute of stated ministers, and rely on the occasional assistance of lay members from neighbouring churches. Two Independent meeting-houses, erected soon after the act of uniformity, have been suffered to perish entirely, and are now either not used at all, or, as is the case with one, used for the propagation of sentiments equally distant from evangelical truth and dissent, by illiterate, ungodly men, who have seized on the property through some legal defect in the trust-deed, or, perhaps, through the want of proper interference by neighbouring churches. Of the nine churches still existing, five of which are coeval with the origin of dissent, and once highly respectable both by the number and character of their members, it is truly painful to speak. They are gradually sinking into oblivion, no friendly eye pitying, no arm held out to assist them. The church over which I preside, though enrolling more than one hundred members, in the commencement of the last century, had decreased to nine when I took charge of it in the early part of this year. The old dissenting families have become extinct, or their descendants have mingled with the throng, who, having no religion of their own, are obliged to accept of that which the law of the land offers them. Our meeting-houses are in ruins, and there is no human probability of their being rebuilt. The venerable place in which I officiate, and which has been consecrated to the interests of scriptural religion from the time of the ejection, is become exceedingly incommodious, both from its dilapidated state and its disproportion to the necessities of an increasing congregation. The

few decidedly pious individuals residing in the county, and possessing sufficient affluence to assist us, are either members of the establishment, or Calvinistic Methodists, from neither of whom can Independents expect much sympathy. To whom then can we look but to our opulent brethren in London? If, according to the excellent advice of Mr. Hale, some of our pious and public spirited London dissenters, would fix their residence at, or at least during the summer months migrate to, such desolate counties as that I have mentioned, they might become blessings to the cause of dissent, and restorers of those interests which are now neglected and languishing. I know an instance, in this county, of a pious and intelligent minister, labouring in two congregations, at some distance apart, and supporting a wife and eight children on a salary of seventy pounds per annum. The want of some opulent and benevolent individuals is the more to be regretted, as there is a very general spirit of hearing amongst the lower classes, and an attachment amongst our people to the Independent system of worship and discipline, which, if cultivated, might, under the blessing of God, lead to consequences highly subservient to the interests of evangelical religion in general, and to those of dissent in particular. I hope, through the medium of your excellent miscellany, which I love the more as it is the only publication which openly avows our scriptural and truly primitive sentiments, this and similar statements may be circulated amongst those who venerate the cause of nonconformity, and that we may see a greater attention paid to our poor churches in those counties distant from the Metropolis than has hitherto been manifested. Several respectable families, from London and elsewhere, have re-

moved their residence to this vicinity within the last few years, but on finding that the dissenting cause here was in a low state, they have immediately become churchmen! How different this is from the noble conduct recommended by Mr. Hale, I need not say, and I hope his pamphlet may cause such occurrences in future to be as rare as they are dishonourable.

UNUS SILURUM.

VIGIL'S REPLY TO THE REMARKS  
ON THE NUMBER OF THEOLOGICAL STUDENTS.

(To the Editors.)

GENTLEMEN,—In a community constituted as the Congregational Body of England confessedly is, I believe it is scarcely possible to produce any extensive impression upon it, but through the medium of the press; and, therefore, I have always considered your Magazine of no ordinary value to the whole denomination, as it affords a mean of communication with the leading Independents throughout the empire.

Of this I was never more convinced than in connection with my paper, on the *present Number of Dissenting Theological Students*, which you inserted in your Journal for May, and which having appeared in your pages, has become the topic of a very extended discussion in various parts of the kingdom. Besides the notice which an able writer in the *Eclectic Review* has taken of it, and the interesting pamphlet of Mr. Hale which it occasioned, I have been privileged to hear its merits discussed in various circles. It furnished a topic of interesting conversation after a monthly meeting dinner, when I found my honoured friends, the tutors of two of our colleges, divided in their opinions respecting it. It came most seasonably to the aid of two or three of my brethren at

a college anniversary, who found it a fine topic for declamation, and whose jokes at my expense rendered the speeches they delivered unusually cheerful, and on such an occasion did quite as well as argument. At a County Association, its statements were also canvassed; but some of the poor ministers present, on whom the present system bears with peculiar pressure, viewed it with very different feelings to their facetious brethren at the college, and seemed almost prepared to address them in the language of the frogs in the fable, "Young Gentlemen, it may be sport to you, but it is death to us." From your "minor correspondence" for June, it appears also to have produced "many papers," besides those you have published in that number, so that I may congratulate you, Gentlemen, that your work is extensively read amongst the Congregational Body, and may feel obliged that you permitted me thus widely to propagate my views. Indeed, the effect is precisely that which I desired, for whether I shall be able to support my statements or not, the subject is in itself so important, that its discussion must be productive of many advantages to our denomination, and which will amply compensate for the frowns or gibes which I have been called to bear in some quarters.

I have, however, to attempt a reply to the remarks of your intelligent correspondents, Messrs. Ward and P—, and with occasional references to the pamphlet of the excellent Treasurer of Homerton College.

My general inquiry, "Is not the supply of candidates for the ministry amongst us at the present time *greater than the wants of our churches will justify?*" has been met in the first instance by Messrs. Ward, Hale, and P—, with an immediate reference to the wants

of an increasing population, and to the many opportunities which annually occur of establishing churches, and which would more than consume the ordinary supply of our collegiate institutions. I cheerfully concede, that the *wants* of our increasing population are far greater than the utmost powers of production in our colleges can meet. But then, as Mr. Hale has shown, the *spiritual wants* of a people are very distinct from their *demand* for religious instruction. To this they are lamentably indifferent, and therefore the churches of Christ must pursue an extensive system of enlightened propagation and missionary effort, to create a demand which will take off, if I may use the phrase, what I still conceive to be a redundant supply. It is indeed to the honour of that Institution, which sends forth the greatest number of candidates for the Dissenting Ministry, that it has, by the liberality and Christian enterprise of its esteemed Treasurer, occasioned a considerable demand, by the revival of decayed, and the establishment of new interests. I am convinced that it will thus devolve upon the managers of other colleges to seek for appropriate spheres of labour for their *protégés*, and to establish, by the instrumentality of the rising Ministry, new churches where they do not at present exist.

How desirable is it, if I may be allowed so direct a reference, that the Trustees of Mr. Coward's property, who are the patrons of that rising and valued Institution, Wymondley College, should employ, from time to time, some of their disposable funds in this way, which would give increased prosperity to their academical Institution, and very effectually promote the intentions of their munificent donor. Yes, "the harvest truly is plenteous," for a great part of that vast multitude of our countrymen, who at the present moment



are living without even the forms of religion, might be gathered into our communities, were we faithful to the opportunities which are now afforded us; but then the contemptible jealousies, which exist in some of our ancient churches, of a second or a third congregation being formed, in the large towns where they are planted, must yield to a more politic—a more holy feeling. What! are the disciples of Christ, who regard the primitive order of our churches, always to be shut up within the narrow limits of an old gloomy meeting house; and because of personal interests and private feelings, are we to lose the opportunity of multiplying our churches, and what is far more important, of saving souls! It is in vain to produce able and holy young ministers for the benefit of our countrymen in general, but in connection with a systematic increase of our churches, and I trust, that as we now find in various towns, that wealthy Churchmen are erecting episcopal places of worship at their own cost, so opulent Dissenters will also imitate the example to which I have already referred, and that many new chapels will be erected to provide at once for a neglected population and a surplus ministry. Permit me in this place to add, that if this demand is to be excited, a spirit of increasing devotedness and zeal will be required in the young ministers themselves. They must be prepared to encounter difficulties, to bear privations, yea, "to endure hardships," for the sake of that cause to which they have devoted their lives. Instead of anticipating the ease of a competent income, the pleasures of social intercourse, and the endearments of domestic life, they must be content for years to follow the example of our own Doddridge, dwell in an obscure village, and by fervent prayer—diligent study—affectionate intercourse

with a rustic charge—and by many acts of self-denial, to uphold and strengthen some little society, and prepare for some enlarged sphere of usefulness, to which they may eventually be called. Let these dispositions which I recommend but prevail in our various churches, college committees, and college halls, and then, Gentlemen, I shall never dread a surplus supply of young ministers, but shall rather rejoice in the thought, "that our denomination is at present but in the infancy of its proportions."

But my question recurs, is our supply greater than the *present wants* of our churches will justify? To this inquiry, neither Mr. Hale or Mr. Ward attempts a direct reply; but your correspondent P— attempts, with much dexterity, to entangle me in my own nets, by another reference to your list, from which he gathers, that there are 80 churches now without pastors—that 38 deaths occur every year on the average duration of ministerial life which I have named—that only 41 students are annually produced by our whole collegiate system, and consequently, that 77 churches must remain unsupplied, unless the number of candidates are augmented instead of decreased.

This appears like a conclusive reply; but those who are intimately acquainted with the state of our denomination, know that the great majority of these *eighty* churches are small interests, which, from the poverty of their members, are unable to support a minister. It is in vain, therefore, to reckon upon them as presenting openings for academical candidates, unless they are prepared to endure the severest privations. To this I would add, that I am persuaded, my average of ministerial life is placed too low, and I would appeal to your journal for the past year or two to show that the pe-



roids of ministerial labour therein recorded have, on the average, much exceeded *twenty eight* years. The number of ministers introduced to our churches by the return of missionaries is yearly increasing, and the system of the Home Missionary Society is adding to the amount.

I am free to confess, however, that your list of our churches may not be complete, and that the college returns may exceed the average number sent forth; but still, without extraordinary efforts for the establishment of new interests, I am persuaded we are fast approaching to a crisis in our academical system. I know that an advertisement appeared some time since in a religious magazine for a pastor, to whom the people could not give more than £60. per annum, and near 40 applications were received. I know that more recently an advertisement appeared for a minister to a village congregation, which could promise him *no salary*, but had a parsonage house at his service, and *twelve* applications were made from ministers who are of from 10 to 40 years

standing, and some of the parties are truly respectable; further I know, that at one of our colleges there are frequently several students approaching to the close of their studies, without any charge in prospect; and I have been told by them, that they have felt their situation to be most depressing! These disclosures may be thought by some imprudent, but we are a body that can alone be affected through the press, and the faithful and unfettered use of it may do much to correct the evils of our system, as well as illustrate its many advantages. I therefore presume to say to my brethren in the ministry, to the managers of our colleges, and to the benevolent projectors of new collegiate institutions—*Beware!* If however they are resolved to prosecute the system in all its vigour, permit me yet further to intreat them to take special heed that they only encourage men of distinguished piety and real talents, and that they afford them a protracted course of instruction commensurate with the growing intelligence of our times.

VIGIL.

## ORIGINAL LETTERS.

XXXV.—*Rev. G. Whitefield to Mr. Savage.*

London, Feb. 27, 1750-1.

MY VERY DEAR FRIEND.—As I thought it would give you some satisfaction, I could not help sending you the enclosed, which I received on Tuesday. Be pleased to read it over and return it. I thought of leaving London ere now, but the weather, and answering foreign letters, have prevented me. Wherever I am, you and your's are near, very near my heart; I think of you when I awake in the night season, and now am ready to bedew this letter with my tears. May the Lord Jesus bless, direct, reward, and keep you; may he every moment lift up the light of his countenance upon you, and give us ere long to meet in his blessed kingdom, where we shall never

part any more. My hearty love to your dear yokefellow, and little daughter. Forget not to pray for, my very dear Mr. Savage,

Ever your's in our dear Lord,  
G. W.

The following note to the little daughter of his friend, is added on the fly leaf.

MY DEAR LITTLE MAID—May the God of all grace early incline your heart to love and serve him! I pray for you always, and hope this will find you seeking after Jesus. You know who hath said, "They that seek me early shall find me." To his never failing mercy do I commend you, as being, my dear little Maid,

Your true soul's Friend,  
G. W.—.

**XXXVI.—Rev. G. Whitefield to Mr. Savage.**

Portsmouth, June 24, 1753,  
Six in the Morning.

MY VERY DEAR, DEAR FRIEND,—  
Hither the cloud seem'd to move after all; I have preached twice, and met the society once; and if ever souls enjoyed a foretaste of heaven upon earth, we enjoyed it here last night. Here is a little flock of established souls, to whom I trust it will be our heavenly Father's good pleasure to give his kingdom. After preaching this morning, I am to go to Havant, about 8 miles off, where there is a new awakening, and then return to preach here again at six in the evening. To-morrow, God willing, I set out for London, where I purpose to bait one night, and then set forwards on my northern journey. By and bye I shall arrive at my Father's house, and go no more out; two or three came last night to me, and with tears in their eyes, told me that my preaching some time ago, was a means, under God, of bringing them into the ways of peace and truth. Amazing condescension in the high and lofty one that inhabiteth eternity, to make use of such a wretch as I am.

For this let men revile my name,  
I'd shun no cross, I'd fear no shame;  
All hail reproach, and welcome pain,  
Only thy terrors Lord restrain.

Could I see you on Tuesday evening, before you went to Hackney; could dear Mrs. Savage, and your dear little maid come and drink a dish of tea with us, I will endeavour to be at home. My most cordial respects and affections await them and you. Be pleased still to add to my innumerable obligations, by continuing to pray for my very dear, dear Sir,

Yours,

G. W.

**XXXVII.—Rev. R. Pearsall to a Lady.**

(To the Editors.)

GENTLEMEN—The following letter, written, I presume, more than half a century ago, by the excellent Mr. Pearsall, of Taunton, to a pious and distinguished lady in that neighbourhood, Mrs. T. you may insert in the proper place in your useful Magazine.

T. G.

Saturday Morning.

GOOD MADAM—As I found you so greatly indisposed on Wednesday, my

regards for you will not permit me to be unmindful of you; I beg therefore I may know, by some method or other, how you are, whether that violent inflammation is removed or abated, &c.

A life so dear, so valuable to many, is an important one; and as far as we may desire it, we can't but beg its thread may be, by a kind hand of Providence, drawn out many years. And while it is so, O may your soul be as a watered garden! I doubt not you have tasted y<sup>t</sup> the Lord is gracious; y<sup>t</sup> you have seen the excellency of Jesus and the beauty of holiness, the infinite sufficiency, and the *sole* all-sufficiency of a God in Christ, to fill and felicitate your soul, and that you have acted conformably to such principles; y<sup>t</sup>, as a fallen creature, you have long agoe fled for refuge to an incarnate God, a dying Redeemer; reposing your humble and steady affiance in him for all that salvation y<sup>t</sup> you need, and at the same time bowing to his authority, and esteeming it as one grand article of this salvation, y<sup>t</sup> you are made willing and obedient. May you, my honoured Friend, abound more and more in this sort of application, to this most suitable and excellent Redeemer! You know you continually need him, as *the Lord your righteousness*, as you are ever incurring guilt, and as your *strength and wisdom* in your race and warfare; you know you are every day to live upon him for vital influences, as he is your *Head*; and the nearer you keep to him, the more you go out of yourself, in a way of humble, serious dependance upon him, and expectation from him, you will find yourself more *safe and easy*. Blessed Gospel! well worthy of God that; that lays such a sure and satisfactory foundation for man's recovery and everlasting safety, and yet teaches us to attribute all to God, and ascribe every part of our salvation to the free grace of God in Christ.

May the Divine Spirit be the Spirit of consolation to you; shew you (as the angel to Hagar) y<sup>t</sup> the well of salvation is near you, and *your own*. *Direct* acts of faith, though they don't necessarily draw after them *reflex*, yet frequently repeated, many times do. Frequent renewals of penitent applications to a dying Redeemer, serious breathings after the light of God's countenance, a course of close walking with God, in humble, steady obedience and tenderness of conscience, and all accompanied with a becoming submit-

sion to the sovereign will of God, are wont, in due time, to be honoured with peace and consolation. May He who is the *consolation of Israel*, (the character of Christ, <sup>wh</sup> I mean to insist on to-morrow,) come, by his *Spirit* and *promises*, the one the *agent*, the other the *instrument* of consolation, and open all his excellencies and all his love to yourself, and thus turn your winter into a pleasing and fruitful summer; and then may experience, not only more peace, but larger degrees of spiritual strength, and enlargedness in the waies of the Lord!

My humble service to Mr. W——n and lady; and if they go their journey, may it be a prosperous one in all respects! I shall hope to hear that you are better; and in that hope subscribe myself,

Honoured Madam,

Your most respectful <sup>hble</sup> Serv<sup>t</sup>,

R. PEARSALL.

#### XXXVIII.—*The Protector, Oliver Cromwell, to his Daughter.*

At a recent sale of autographs by Mr. Southgate, of Fleet Street, an original letter of the Protector Oliver was sold for five guineas and a half. This letter is addressed to his daughter (not the Lady Claypole), and is characteristic both of the writer and of the age. Although it was printed in the *Times Journal*, and therefore does not strictly come under the description of unpublished letters, to which this department has been exclusively devoted, yet from the ephemeral character of a newspaper, and the interest connected with the letter, we are induced to present it to our readers.

Ed.

It is as follows:—

"October 25, 1646, London.

"Deare Daughter,—I write not to

thy husband, partly to avoyd trouble, for one line of mine begitts many of his, which I doubt makes him sitt up too late; partly because I am myself indisposed att this tyme, havinge some other considerations. Your freinds att Ely are well: your sister Claypole is (I trust in mercy) exercised with some perplexed thoughts. Shee sees her own vanitye and carnal minde be wanteing itt. She seeks after (as I hoped alsoe) that which will satisfie; and thus to bee a seeker is to bee of the best sect next pardon, and such an one shall every faythfull humble seeker bee to the end. Happie seeker, happie finder. Whoe ever tasted that the Lord is gracious without some sense of selfe vanitye and hadnesse? whoe ever tasted that graciousnesse of his and could goe lesse in desire, and then presseing after full enioyement? Deare daughter, presse on. Let not husband, let not any thinge coole thy affections after Christ. I hope hee will be an occasion to inflame them. That which is best worthy of love in thy husband is that of the image of Christ hee beares. Looke on that and love it best, and all the reste for that I pray for thee and him do soe for me; my service and deare affection to the generall and generalesse. I heare she is very kind to thee; it adds to all other obligations: my love to all.

"I am thy deare father,

"OLIVER CROMWELL."

The following memoranda are affixed to this letter:—"Mind, this letter I had from my mother Limmington, who had it from old Mrs. Warner, who had lived with Oliver Cromwell's daughter." "Mind second, this account was given by one of Mrs. Warner's family of S—y, from whom I had the original in September, 1751. E. D."

## POETRY.

### THE CONTRAST.

Two lines along my life I see,  
One brightness, and one shade;  
This the kind gifts of God to me,  
That the returns I made.  
Here, love divine gave every good,  
All fulness for my needs;  
There, cold and base ingratitude  
Against the hand that feeds.  
Here, memory turns and sees him die,  
That I to him might live;

But of that life he died to buy,  
How few the hours I give.  
He would not shrink to own my name,  
All worthless as it is;  
But ah! what strange and guilty shame  
Hath stain'd my heart at his!  
His gifts 'twere vain attempt to count,  
So ceaseless is their train;  
And would I know my sin's amount,  
The attempt were but as vain.  
Homerton. JAMES EDMESTON.

**"THE STING OF DEATH IS SIN."**

WHILE on we journey here below,  
All hastening to a world unknown;  
How oft the silent tear will flow,  
And memory cause the deepest woe;  
From whence the source, it lies within,  
And proves to be the fruit of sin.

When sorrows, like the billows roll,  
And threaten to o'erwhelm the soul;  
When earthly comforts fade and fly.  
Oh, what should cause a fear to die?  
A solemn voice now speaks within,  
And awfully proclaims the sin.

We shrink, alas! from death's cold bed,  
But 'tis an unknown world we dread;  
Where mercy, if unsought while here,  
There leaves the soul in deep despair;  
Awaken'd wrath will then begin,  
With all the vengeance due to sin.

But oh, amid this darker night,  
Our souls may hail the dawn of light;  
And view with penitence and hope,  
The sacrifice on Calvary's slope;  
There the Lamb, so freely given,  
Has spoiled the grave, and vanquished sin.

There, by the eye of faith I view  
Him who loved, and bought me too;  
He died, but now from death set free,  
He lives—and ah! he pleads for me;  
By faith I hear that still small voice,  
And trembling, with the heart rejoice.

There would I look, and look again,  
Till cleansed from guilt's polluting stain;  
For there the Saviour did atone,  
Freely to save by grace alone:  
In him the Father hears our plea,  
And justice, smiling, sets us free.

Kent, October, 1826.

ELIZA T.

**VERSES**

*Inscribed upon certain Articles of Taste intended for the Missionary Sale at Calcutta.*

THANKS be to Him who prais'd on earth  
The widow for her mite;  
Love's meanest gift may bear a worth,  
In his impartial sight;  
Beyond the costliest offerings,  
The grudging or the proud man brings.

And thanks to Him whose power employs,  
Oft for the mightiest end,  
The feeblest means: these fragile toys,  
May by his blessing tend  
To aid that kingdom's spread, which will  
Increase, till all the world it fill.

Strangers of India's burning strand,  
Who trace these lines with willing hand,  
Needless it were to tell;  
Yet would that hand to thee impart,  
One lesson for thine inmost heart,  
And may God speed it well.

A day draws near when death shall close  
Thine eyes on earth's vain joys and woes,  
And seal thy spirit's doom:  
So live, that *that* hour's note to thee  
No sound of coming wrath may be,  
But a sweet welcome home.

Manchester.

\*\*\*

India! thy sun of glowing flame  
Views, as he tracks his path sublime,  
One wide scarce-broken scene of shame,  
And foul idolatry and crime.

And Ganges! thy majestic tide  
Rolls in its course a Moloch god;  
For thy bright waters oft are dyed,  
By mothers' hands, with infants' blood.

Yet India! India! even in thee,  
Idolatry and crime shall cease;  
And Ganges' streams flow pure and free,  
Through scenes of holiness and peace.

For lo! the vict'ries are begun,  
In thee, of Christ's all-conquering  
word;  
And o'er thy shores that word shall run,  
Till all thy children know the Lord.

Manchester.

\*\*\*

A FRIEND THAT STICKETH CLOSER THAN  
A BROTHER.—Proverbs xviii. 24.

FROM friends our keenest woes may spring,  
Instead of promised bliss;  
For friendship is a brittle thing,  
In such a world as this.

A brother, bound by nearest tie,  
Offended and withdrawn;  
No city strong, or fortress high,  
Is harder to be won.

Though every fair and hopeful scheme,  
Of lasting friendship here;  
Dash'd and defeated like a dream,  
In ruin shall appear;

Take courage, and in this exult,  
"Thou hast a friend on high;"  
Submissive wait the sweet result,  
His friendships never die.

Rejoice, whatever may compact,  
Thee and thy friends to sever;  
Thy God a faithful part will act,  
And be thy Friend for ever.

Pentonville.

J. S.

## REVIEW OF BOOKS.

*The Nature and Extent of the Christian Dispensation, with reference to the Salvability of the Heathen.* By Edward William Grinfield, M. A. 12s. C. and J. Rivington.

*The final State of the Heathen. An Essay.* By John Burder, M. A. 1s. Holdsworth.

THAT the subject of these publications should have occupied, to a considerable degree, the attention of Christians, is by no means surprising. Benevolence, which enters essentially into the constitution of the Christian character, cannot but look with interest on the multitudes who are strangers to divine revelation, and suggests the inquiry, whether the sacred volume furnish any intimations respecting their final condition? And zeal for the honour of the Redeemer, which naturally associates the glory with the extent of his undertaking, urges the investigation, whether those who have never heard of his name, may not be made partakers of the blessings he has obtained. Nor is it more surprising that, after so much has been written, the same diversities of opinion on the subject should remain, and the minds of the great majority should still hang in suspense. For most enquirers have grounded their investigations on general principles, and conducted them through a tedious process of induction, more uncertain at every step, and oftentimes seriously affected by their own preconceptions on some leading points of Theology; when, since the whole is a question of fact, resolvable by the testimony of revelation only, it rather became them to explore the Holy Scriptures, in order to ascertain

N. S. No. 33.

the import of their language, and, irrespective of system, to yield implicit subjection unto their decision. We cannot, therefore, judge the articles now on our table, superfluous.

With many, however, there is a previous question; they apprehend that all such enquiries endanger a presumptuous intrusion into the secret things which the Lord has reserved to himself, and that they are virtually forbidden by the highest authority. Let us hear Mr. Burder in reply.

“Two separate causes are conceivable, either of which may have induced the Saviour to answer that person as he did; the cause may have been something improper in the question itself, or something wrong in the inquirer's mind. That there is no inherent impropriety in the question itself, seems obvious from the circumstance that, in other parts of Scripture, information is given on the subject to which it refers. Nowhere, indeed, are we told what proportion the number of the saved will bear to that of the lost, but we are assured that the number of the saved will be not small but great. Jesus declared that ‘many shall come from the east, and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven;’ and John, in the Apocalypse, after describing one hundred and forty four thousand of the people of Israel among the saved, speaks of ‘a great multitude which no man could number, of all nations, and kindreds, and people, and tongues.’

“It is exceedingly probable that the person who proposed the above question, was one of a large class, not yet extinct, who busy themselves, and harass others, with speculations about things difficult of comprehension, and of little practical benefit while they ‘neglect the weightier matters of the law,’ and are never asking each for himself, with a desire to have an answer, and with the intention of acting agreeably to the answer.—‘What shall I do to be saved?’ Such may have been the character of this inquirer, and this may have been the reason that our Lord, instead of giving a direct reply to the question, ‘Are there few that be saved?’ chose rather addressing the whole company present, to utter that solemn, and



practical exhortation, 'Strive to enter in at the straight gate.'

"A subject which is not wrong in itself, may be impertinent under given circumstances. In every science the elements and rudiments demand the first attention of the learner; more abstruse things must be deferred till these are mastered; and to no study does this remark apply with greater force than to that of Theology. Not a single step is taken towards heaven, till a man not merely understands, but actually makes use of those fundamental truths, relative to the state of human nature, and to the work of Christ, which are so plain that a child may comprehend them.

"But after the first principles of the doctrine of Christ have been engrafted into the mind, there can be nothing wrong in a man's seeking to know whatever is knowable in the Christian scheme, provided that the time allotted to the less useful inquiries be not disproportionably large, and that the investigation of such topics be conducted in a spirit and temper becoming the disciple of Christ.

"Teachers of religion are peculiarly called upon to enter occasionally on the consideration of the more abstruse points of Theology. These are subjects which they do not conceive to be adapted for discussion in the pulpit; on which, nevertheless, they find it necessary to meditate in the closet; partly for the satisfaction of their own minds, and partly for the sake of qualifying themselves to converse with those speculative persons, in whose way they are occasionally thrown, in a manner neither disgraceful to themselves, nor injurious to the cause of truth.

"Of this description is the subject appointed for our consideration to-day. What is likely to be the final condition of six hundred millions of mankind, who are sitting in darkness and in the region of the shadow of death.—And what is the state of those thousands of millions who have already lived and died in similar circumstances, are questions which every man, not altogether destitute of benevolence and piety, will acknowledge to be of deep interest. And never was there a time when correct views on this subject were more desirable than they are now. The zealous efforts which Christians are making to abolish Heathenism, and to spread the light of the Gospel through the world, force it on public attention. Not that the duty of making such exertions depends on any particular opinions which may be formed on the subject before us. Whatever will be the final state of the Heathen, it is manifestly incumbent upon us to endeavour to ameliorate their present condition; and experiments, numerous and decisive, prove, beyond the possibility of mistake, that no means for im-

proving the temporal circumstances of mankind have ever been discovered, at all comparable, in point either of expeditionness or of completeness, with the Gospel. The duty of evangelizing the Heathen is, moreover, rendered obligatory, irrespective of consequences, by the explicit command of the Son of God, addressed primarily to his Apostles, and virtually to his servants in every succeeding age, till the commission be quite fulfilled, 'Go ye into all the world, and preach the Gospel to every creature.'—pp. 3--6.

On the other hand, some, with Mr. Grinfield, appear to have over-rated the importance of such inquiries, considering that the affirmative determination of the question is the best, if not the only effectual reply to the argument against Christianity, drawn from its very partial promulgation. To this plausible objection a more solid answer is produced; in the fact, that this partial promulgation of the Gospel arises not from the will of its author, but the criminal neglect of his disciples. His commission was, 'Go preach the Gospel to every creature;' he enjoined, 'that repentance and remission of sins should be preached in his name to all nations;' and had the zeal and diligence of its first preachers been followed up by their successors, but a few years, or at the most but few generations, would have passed before Christianity would have become as universal as mankind. Let professed Christians, then, meet this cavil of the sceptic by an appeal to the will of Christ, and an ingenuous confession, that shame and confusion of face belong to them for having disregarded that will, and suffered the nations to remain unpitied, strangers to the mercy provided for them.

The avowed object of Mr. Grinfield is, to prove "the Salvability of the Heathen," continuing strangers to the Gospel. He does not appear to maintain that any of them, as heathen, will be saved, but that through the mediation of

Christ they are in a salvable state, which, according to the technical language of his theological school, is the amount of the Saviour's undertaking in behalf of Christians. His fundamental principle is stated in the language of Paley.

"I speak of the dispensation of Christianity, says Paley, as distinct from Christianity itself. The dispensation may already be universal. That part of mankind which never heard of Christ's name, may, nevertheless, be redeemed. That is placed in a better condition with respect to their future state by his intercession, may be the objects of his benignity, as well as of the propitiatory virtue of his passion."—*Natural Theology*, p. 530.

In favour of this distinction between the *Dispensation* and the *Revelation* of Christianity, the author argues from the facts—that "Christ is the Creator, Saviour, and Judge of the world;" that it is implied "in the whole series of prophecies and promises, extending from the creation to the end of time;" and that several declarations of Scripture maintain it. The chief passage quoted under this last topic, is Gal. iii. 8. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, &c. (pp. 8—12.) We cannot undertake to explain how a text expressly maintaining that the heathen were to be justified through faith, came to be selected as a declaration maintaining the justification of those to whom, by hypothesis, the great objects of faith are not revealed. But this we know, at the expense of some hours' dreary research through the author's splendidly printed pages, that it is not unlike a very large portion of the volume.

Nothing, however, our readers may be assured, could induce us to undertake the task, but a solicitude to do justice to the views of this writer, and to present to them an impartial account of a volume, which they are more likely to read for themselves. For in a

very early part of the book we were informed that it was not written for us; that our system was complete, and we needed not its instruction; that our creed was grounded on an entirely different principle, and could not admit them.

"In this question the Calvinist, it is plain, enjoys a decided superiority over those who profess to believe in the doctrine of Universal Redemption, but who confine its effects to the members of the Christian Church. Their system is horrible, but it is consistent; we may denounce it as incredible, but we cannot charge it with contradiction. The Calvinist, may, at least, boast of this advantage, that his principles extend over the whole world; and that whether with relation to Pagans or Christians, the reign of arbitrary power, and of infinite irresponsibility, is maintained. He rests his system solely on the edict of Omnipotence:—*'Sic volo, sic Jubeo, stat pro ratione voluntas.'*"—pp. 10, 11.

Bishop Horsley somewhere admonishes his clergy, that before they attack Calvinism, they should learn what Calvinism is. For some time we were disposed to conclude that this misrepresentation proceeded inadvertently from neglect of the Bishop's salutary admonition, and that it indicated only ignorance, sheer ignorance; but when, in proceeding, we found the writer taking every opportunity of dragging into view these obnoxious Calvinists, and affording ground to suspect that his book was in fact intended as a covert attack upon their "horrible system," and that he was, or at least professed to be, acquainted with the "narrowness of Edwards, the sourness of Gill, and the bitterness of Ridgley," (p. 447.) we were compelled to change our ground, and to entertain an apprehension, that the calumny proceeded from malevolent opposition. We beg leave to admonish this author, that there is such a precept as "Thou shalt not bear false witness against thy neighbour;" and that all professions of philanthropy must be re-

garded as affectation, in the absence of argumentative justice.

There is, however, some force in his reasoning that without admitting the "Salvability" of the Heathen, any hypothesis opposed to the "horrible system" of Calvin cannot stand.

"A system thus fraught with inconsistency, doubt, and perplexity, cannot possibly stand its ground against the close and well compacted scheme of the Genevan reformer. And, accordingly, the doctrines of Calvinism, somewhat softened and disguised, have been making rapid progress amongst all classes and conditions of the community. Its truth is either openly, or tacitly admitted, in nearly all our missionary exertions. The Heathen are continually spoken of as *perishing*, without any possibility of escape; their eternal happiness is represented as depending on 'the hope forlorn' of converting them before they die; we are urged and exhorted to be kinder than Providence, and more liberal than Grace; and after all, we are surprised that the sentiments and principles of Calvinism should be gaining ground amongst us."—pp. 11, 12.

"Hence, it is also, that our controversies with Calvinists have been attended with such dubious and imperfect success. What is it that we have been labouring to prove? That God's 'covenanted' mercies are confined to the members of the Christian Church. Now, this is Calvinism in all its force to the great body of mankind; because it supposes, that God could treat them in the very same manner which the Calvinist supposes that he does treat all but some elect members of the Church. There is no rational hope of success against the Predestinarian, whilst we thus demolish the very foundation of Universal Redemption. Whilst the battle is fought merely amongst Christians, and for Christians, the Calvinists, I think, will always possess a decided advantage; because you give them up the very point at issue, viz. That God is no respecter of persons, and that he does treat all men with equity and impartiality.—pp. 5, 6.

But it is time to approach the body of the work.

"That the Scriptural evidence for the Salvability of the Heathen, might be seen in all its amplitude and extent, I have arranged my argument under the form of short sections; each of which is founded on some clear passage in the Old or New Testament. For this purpose, I have followed the history of the Bible, from the creation of man, through the

Patriarchal and the Mosaic economy, to the life of Christ, and to the age of the Apostles. When the number and variety of these sections are considered, combining at once the value of incidental allusion, and the force of direct argument, I hope, it will not be thought that I have laboured in vain. This track I am aware has been but little frequented, so little, that I have sought in vain for any professed work of this kind in the English language.—pp. 14, 15.

The work is accordingly distributed into *five* parts, comprising *one hundred and ten* sections, founded on numerous passages in the order of the Bible. Nothing could be more natural than this method of pursuing the inquiry; though whether the arrangement ought to have been retained, in submitting the results to the public eye, may still admit a question, as it necessarily involves repetitions, and notwithstanding the summaries of the several periods which the author has very properly affixed, leaves the mind uncertain and unsatisfied.

Want of discrimination pervades the whole. Notwithstanding the author's remarks, and a farrago of quotations appended to almost every section, the reader is often at a loss to discover, what possible bearing the passages referred to have upon the subject, while the writer, as if mounted on seven-league boots, moves on, unmindful of hills, and seas, and vast deserts, to his favourite conclusion. Mr. G. informs his readers, that this volume presents "the honest and deliberate sentiments of one who has devoted his days and nights to its constant meditation." This is a statement we may believe. He seems to have gazed at this object till his eyes were dazzled, and he accordingly saw the "salvability of the heathen" every where—even in *the creation!* and in *the flood!* By a similar mental process, he became unable to distinguish between the case of persons who feared God, though not of the

chosen people; as Jethro and Job, and that of the Gentiles "who know not God." Altogether averse from their opinion, who leave the heathen to the "uncovenanted mercies" of God, he nevertheless conceives of the church, as an ecclesiastical community; and wherever there are found, in the sacred records, any out of this sacred pale, who feared God, as Naaman, Hiram, Nebuchadnezzar, and Cyrus, he supposes, *ipso facto*, that they are instances in proof of his position.

That our readers may judge for themselves of the accuracy of this general character, we present them with two entire sections, on passages which may be considered as not the most irrelevant.

"The queen of Sheba and all the kings of Arabia brought gold and silver to Solomon; and the expressions of the queen are evidence, that the knowledge and worship of the true God extended far beyond the limits of Dan and Beersheba: 'Blessed be the Lord thy God, who delighteth in thee, to set thee on his throne, because God loveth Israel to establish them for ever; therefore made he thee king over them, to do judgment and justice.' 2 Chron. ix. 1—12.

"And now, lest any should surmise that this arose from mere curiosity, and had no connexion with religious motives, and religious effects, our Saviour has placed the seal of his authority on this very anecdote: 'The queen of the South shall rise up in judgment with this generation, and shall condemn it,' &c. Matt. xii. 42.

"When a fact of this kind is thus recorded in the Old, and commented upon in the New Testament, it naturally suggests the inference, that many, who have been neither Jews nor Christians, shall find a favourable acceptance at the day of judgment; and that if there be many 'first, who shall be last,' there also are many who are 'last shall be first.' 'They shall come from the east, and from the west, from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.'

'It was not a particular fondness of affection, of which no particular ground can be assigned or imagined; but a universal goodness, mercy, and pity, towards this eminent part of his creation, sunk in distress and lamentable wretchedness, which induced God to send his Son for the redemption of mankind.'"—Barrow. Vol. iii. p. 315. Section 32.

Thus, it appears indisputable, to the author at least, that because "the knowledge and worship of the true God extended far beyond the limits of Dan and Beersheba," therefore, the heathen, who have *not* the knowledge and worship of the true God, may be saved!!—because Christ pronounced, that the queen of Sheba, who came from far to hear the wisdom of Solomon, would rise up in judgment against those who contemned the instructions of a greater than Solomon, therefore the heathen, who have *never* heard of either Solomon or his greater descendant, may be saved! Can we help admiring the sagacity, which is able to trace any connexion between the premises and the conclusions?

"'Cornelius,' an uncircumcised, but pious Gentile (*Doddridge*), was 'a Roman centurion, a devout man, and one that feared God with all his house; who gave much alms to the people, and feared God always,' Acts x. 2. When it is considered that this is the character of one who was neither a Jewish proselyte, nor a Christian convert, it is painful to reflect on the many harsh and indiscriminate reproaches which have been heaped on heathen nations.

"It was to this uncircumcised and unbaptized Gentile, that God was pleased to send an angel. And he said, 'thy prayers and thine alms are come up for a memorial before God,' v. 4. I cannot conceive a more severe rebuke to those uncharitable sentiments, which would represent all heathen virtues as of no worth in the sight of God.

"'Of a truth, I perceive,' said Peter, 'that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him. Here is the declaration of an Apostle, that the acceptance of individuals is not made to depend upon Christian faith, when they have not the opportunity of hearing the Gospel: but that the fear of God, if accompanied with such good actions as their circumstances may admit, will commend them to the divine mercy, for the sake of him who is the Saviour of the world.

"Cornelius was a stranger to the true religion; but, so far as he knew his duty, he was honest and sincere. He knew by the light of nature, that to pray to God, and give alms, were probable means of

gaining his favour, and therefore he took these methods. This God accepted, and because of his sincerity, he vouchsafed his special grace and assistance," &c. Sharp's *Sermons*, vol. vi. Ser. xi. See also Bishop Sherlock's *Sermons*, vol. i. Ser. xii., but particularly Jostin, vol. iii. Ser. xviii. Section 75.

With this section may be compared Mr. Burder's remarks on the same topic.

"The case of *Cornelius* naturally occurs to the mind in connexion with this topic. This man, however, was not a heathen. Before he heard Peter's discourse, the following was his character: 'he was a devout man, and one that feared God with all his house; who gave much alms to the people, and feared God always;' to whom an express messenger from heaven was authorized thus to speak: 'thy prayers and thine alms are come up for a memorial before God.' How any persons can suppose, that a man of whom this testimony is given, could be in a state of perdition, I am at a loss to conceive. The texts which have given occasion to this supposition are the 14th and 18th verses of the 11th chapter; in the former of which the angel is stated to have informed *Cornelius* that Peter was about to tell him 'words whereby he and all his house should be saved;' and in the latter, the Christians in Jerusalem are represented as exclaiming, 'Then hath God, to the Gentiles also, granted repentance unto life.' 'Now that Peter, in the former of those passages, did not apprehend the angel to have intended to convey one idea that *Cornelius*, up to the time in question, was in a state of condemnation, is not only evident from the explicit testimony already cited, as having been borne to the piety of *Cornelius*, but from Peter's own view of the case, as expressed in the very commencement of his discourse in the house of *Cornelius*, and before there was any appearance of the latter being at all a different man from what he had long been. 'Of a truth, I perceive, that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted of him.' These words have a special reference to *Cornelius*. A little while before, Peter, like most of his countrymen, had imagined that no one was in favour with God, who did not belong to the Jewish church. The way by which he had been taught better, was by God's bearing an express testimony in favour of *Cornelius*, who had no connexion with their nation. Peter, just before his speaking to, and of *Cornelius*, had been told by the angel to utter words, 'whereby *Cornelius* and all his house should be saved.' I contend, therefore, that whatever meaning these words may be con-

ceived to bear, they cannot bear the meaning which I am controverting; since such an interpretation of them would represent the Apostle as asserting, that *Cornelius* was in favour with God, immediately after he had been informed by a heavenly being that at that very time *Cornelius* was without salvation. I own that the words are not unattended with difficulty, but I would rather suspend my judgment as to their import, or have no opinion respecting them at all, than assign to them an interpretation which involves circumstances so contradictory as these. I apprehend, however, that we may consider the angels as declaring the doctrine Peter was about to expound, was that which set forth the method of salvation, for *Cornelius* and others, in a way they had never known before. Such of the company present as had previously feared God, would find their knowledge, faith, hope, and joy, amazingly augmented by the Apostle's clear display of evangelical truth, while others among them, who had been strangers to this piety before, would thereby be brought into a state of salvation. If a minister of the gospel in our own day, having been invited to preach to a large family, should commence his discourse by stating that he should publish a doctrine, whereby the master of the family and all present would be saved, the words would not necessarily imply, that up to that time the same man had been in a state of condemnation. The exclamation, 'then hath God to the Gentiles also granted repentance unto life,' it must be remembered, refers to the company at *Cesarea generally*, and by no means proves that every one of that company had been previously in an impenitent state. It is in the nature of things, impossible that a man who, like *Cornelius*, truly fears God, and is accepted of him, can be in a state of impenitence.

"I have dwelt thus long on this topic, rather on account of the importance which is commonly attached to it, than from any very close connexion which it has with the question under consideration. *Cornelius*, though neither a Jew nor a Christian, before his interview with Peter, was not a heathen. On the contrary, he worshipped and served the living and true God. That Apostle does indeed declare, that in every nation he that feareth God, and worketh righteousness, is accepted of him; but he does not say that people of every religion, true or false, are so regarded by him.—pp. 30—33.

Though neither of these illustrations completely meet our view of the case, the reader will readily judge to which the palm is due for sound, judicious, and scriptural reasoning.



But we must bid adieu to Mr. Grinfield. His expectations are, it seems, high, that "the timid hypothetical language of Paley and other writers, will, hereafter, be exchanged for a more definite and decided avowal." Our expectations, for any thing that appears in his pages, are certainly more modest.

Mr. Burder, whose essay is written agreeably to the "horrible system" of the Genevan reformers, has produced a clear and well compacted course of reasoning, upon this most interesting question. The preceding extracts have, we doubt not, conveyed a favourable impression respecting it to the minds of our readers. One more quotation will put them in full possession of the whole course of his argument.

"We have seen that the knowledge of some leading principles of piety and virtue is attainable by the heathen—we have seen that they are guilty in the sight of God, both for neglecting to acquire that knowledge of duty which is within their reach, and for acting in opposition to the rules of action which they cannot fail to know—we found that, in the present world, God has punished the heathen for their criminal aversion to himself by leaving them the prey of their own vicious inclinations—and that he, moreover, declares it to be his intention to punish both their impiety and immorality in the eternal state. At the same time we found it to be distinctly stated, that the degree of their punishment will be proportioned to the extent of their guilt; and that, consequently, their condemnation will be far lighter than that which will fall on those whose moral advantages have been more abundant. Having thus contemplated the state of the Heathen, in reference to the character of God, as a *Lawgiver and Judge*, we proceed to inquire whether hope respecting them might be derived from his *kindness*. We observed that the Scriptures represent the Creator as making provision for the comfort of his creatures upon earth, but we also found, in the present condition of man, much that indicated the divine displeasure against him. The utmost that we could gather from a view of God's providential bounty, was the conviction that he is disposed to make his creatures happy, unless they so conduct themselves as to render it necessary, according to the principles of his unerring administration,

that he should act otherwise towards them; but since it had already been proved that they had so conducted themselves, it was plain that no adequate ground for expecting their exemption from future pain could be derived from this source. We then went on to examine the representations given in the gospel, of God's readiness to justify the ungodly. We found that a grand event had occurred, by God's special ordinance, in consequence of which he could display his mercy towards the rebellious, without bringing into dishonour the rectitude of his government; we saw that this provision of grace had an aspect of kindness towards the whole race of man; but at the same time we were forbidden to suppose it would be available for heathen transgressors, generally, by observing that the knowledge and use of the prescribed remedy for man's moral maladies, was represented as essential to his being healed.

"Thus, not having been able to derive, either from the justice or mercy of God, ground for believing that the Heathen at large are saved, we lastly made it our endeavour to ascertain whether at least there might not be *exceptions* to the general fact; and on this point we thought there was some ground for hope.

"The case of infants we considered to have been so satisfactorily disposed of in the treatise of Dr. Harris, that it was deemed unnecessary to enter on the subject of their probable salvation. But it was remarked, that it seems reasonable to conclude that in heathen lands the age of infancy (using a *the* term in this connexion as synonymous with non-accountability) might extend to a later period than it does in a Christian country. We supposed also that there might be persons of very slender intellect in heathen lands, who might be regarded as in the same predicament.

"The case of the apparently pious and moral among Pagans was next discussed; and although we did not see cause to hope for their happiness on the score of justice; we did not find it necessary to come to the conclusion that no individual among the Heathen was ever saved; and it seemed evident, that if there were persons among them possessed of the elements of those dispositions of the mind which constitute the essence of true piety, such persons could obtain mercy, even though unacquainted with the channel through which mercy flows.—pp. 33–35.

The conclusions of Mr. B. appear to us strictly in accordance with the sacred volume, and they are fairly deduced from the line of reasoning which he has pur-

sued. We forbear to enter further into the merits of his essay, as we doubt not that most of our readers will not be satisfied without a diligent perusal of the whole.

The close of the pamphlet we cheerfully transcribe, as expressing our own reflections on the sublime and important sentiments which the essay advances, and under a full conviction of the sympathy of our judicious readers.

"On the whole it must be acknowledged, that the subject (supposing these views of it to be correct) is one which ought to excite emotions of unfeigned grief and most tender pity. How zealously then should we co-operate with those servants of Christ, who have devoted their lives to the pious and philanthropic work of turning idolaters from darkness to light, and from the power of Satan unto God. It is true that the responsibility of the Heathen will be heightened by their moral advantages being increased; and that the punishment of such as may reject the Gospel will thereby become heavier. But it is not God's method, nor should it be our's, to withhold good from those who will rightly ask it, under the apprehension that the condition of one obstinately wicked will thereby be made worse. This latter consequence must, indeed, be deplored; but the benefit which the others gain is so great as most abundantly to counterbalance it. The happiness which the one will obtain, is a thousand times greater than the additional misery which the other will endure; while the latter will be attributable altogether to the wilful negligence of the sufferer. If there were reason to fear that the number of those among the Heathen who shall believe the gospel preached to them, and shall be saved, should be small in comparison with those who shall reject it, there might be some plausibility in the objection against missionary efforts, which is founded on the fact in question.

"But the Church of Christ are almost unanimous in believing that the day is at hand, when 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea;' when the idols every where shall be utterly abolished; and an immense majority of the human race shall become Christians, in deed and in truth. If we can trust in any measure to 'the signs of the times,' we may consider the dawn of that day as already come.

"May the Sun of Righteousness soon attain his meridian glory!"—pp. 33, 36.

*History of the Transmission of Ancient Books to Modern Times; or, a concise Account of the Means by which the Genuineness and Authenticity of Ancient Historical Works are ascertained; with an Estimate of the Comparative Value of the Evidence usually adduced in support of the Claims of the Jewish and Christian Scriptures.* By Isaac Taylor. 8vo. pp. 256. 8s. Holdsworth, 1827.

THE principal subject of inquiry in this useful and interesting volume, respects the primary sources of the credibility of ancient records. The question is purely literary; but its application to matters of the highest importance is sufficiently obvious, to demand the strictest and most minute investigation of all the principles which are involved in its determination. It has often been remarked, that the reasonings of modern scepticism against the records of that volume, which claims for itself the authority of inspiration, would, if they possessed any force, destroy our confidence in all other records, and induce an absolute *pyrrhonism* on every subject not within the direct and immediate cognizance of our senses. Indeed, we see not why incredulity should be confined to the information communicated by testimony; and the history of scepticism furnishes ample proof, that the moment it becomes, either through the love of singularity, or the power of vicious speculation, a moral disease, all the principles on which human belief is founded, in matters of common life and ordinary reasoning, are abandoned; and the wretched fatuity of the intellect at once evinces and confirms the depravity of the heart. There is indeed a powerful counteraction to universal scepticism, in the inconvenience and injury which would result from its indulgence. Selfishness and necessity therefore often

neutralise its tendencies; and compel its votaries to act as other men act; but it is not less requisite to show, that the legitimate consequences of scepticism, if acted upon in secular affairs, would be as injurious to the worldly interests of men, as we are authorised to believe they will be to an infinite extent, when the same principles are applied to matters that are spiritual and divine. There are known and acknowledged grounds, which every where justify us in "receiving the witness of men." To reject accredited testimony in such circumstances, would instantly be felt to be a violation of all the dictates of right reasoning and common sense: and we should not think it worth while to engage in the hopeless task of convincing those who either doubted or disbelieved, but let the folly work its own cure. But "if we receive the witness of men," and in consequence of such reception, venture our property—expose our health and lives to danger—and make innumerable arrangements, and engage in innumerable transactions on the faith of such testimony without the least hesitation, and should feel that we were acting a most irrational part if we did not so conduct ourselves—surely "the witness of God is greater," and demands a corresponding and an implicit subjection. It is, therefore, of the first importance, in the defence and confirmation of the Gospel, to shew, that the identical grounds on which our faith is unhesitatingly yielded to human testimony, require and deserve our reception of that testimony, which is proved to be divine. The scepticism which rejects the divine testimony would, if it were consistent, reject, in any assignable case whatsoever, the testimony of man!

These conclusions would be irresistible were the evidence of the genuineness and authenticity

of the sacred records only equal to that on the ground of which other records of ancient transactions are universally regarded as credible. But a careful attention to the state of the question will convince an unprejudiced inquirer, that there is a great inequality; and that an amazing preponderance of proof exists on the side of the Jewish and Christian Scriptures. The inference from this consideration is rendered still stronger, when it is remembered, that the actual results of a sincere and practical regard to the evidence of Scripture testimony are of the highest moral value; while the operation of scepticism is inconceivably pernicious in this world, and awfully destructive in the world to come. Nothing is lost by the exercise of faith, and every thing is tremendously hazarded by the indulgence of unbelief; so that all the inducements arising from the soundest policy, and the best regulated self-love, are on the side of true Christianity.

Were the question, in reference to this sacred cause, one of a nature purely speculative and abstract, and concerning which we could judge, as if it related to some beings inhabiting an ideal or Utopian world, so conclusive are the arguments in its support, and so futile and fallacious the reasonings against it, that we should at once pronounce on the duty and the wisdom of regarding its claims, and the prodigious folly of indifference and unbelief. But the moment we bring the subject before the attention of men, it is instantly felt that it is not on the ground of defective evidence, but because of its direct opposition to the wishes, and prepossessions, and prejudices of those to whom it is presented, that it is rejected. It would be to their interest and self-indulgence, and fearlessness in the prospect of futurity, that Chris-

tianity should be proved to be false! There would then be nothing to condemn them! This is the true cause of scepticism. A Christian *credulous*! The man who either doubts or rejects the gospel is far more credulous; and if a thousandth part of the argument it possesses could be urged in support of any other cause, and especially in support of one he wished to maintain, he would be instantly gained on its behalf. But "THIS is the condemnation, that men love darkness rather than light, because their deeds are evil."

These observations have arisen out of the impression produced by the *ultimate* point to which the statements and illustration of this volume refer. Its object is, in the first place, to shew on what principles the genuineness of ancient records is established. For this purpose, considerable information is adduced respecting the history and what might be termed the mechanism of literature, a great portion of which may be found in various bibliographical works; and especially in the writings of Clarke, Townley, and Horne. But Mr. Taylor is neither a copyist nor a mere compiler; he has condensed and well arranged the materials thus supplied; and in an interesting and succinct manner availed himself of the facts which he has brought forward to illustrate "the credibility of historical works." For this purpose he refers to the moral and intellectual qualifications of historians; the means of information they possessed; and the time and circumstances of the first publications of their works. He adverts to independent sources of proof, derived from the remains of general literature, geographical facts, the permanent customs of nations, and monuments of art; and then states the "general principles which are applicable to questions of genuineness and au-

thenticity." Those principles are classed under five heads:—

"I. Facts remote from our personal observation may be as certainly proved by evidence that is fallible in its kind, as by that which is not open to the possibility of error.

"II. Facts remote from our personal knowledge are not necessarily more or less certain, in proportion to the length of time that has elapsed since they took place.

"III. The validity of evidence in proof of remote facts, is not affected either for the better or the worse, by the weight of the consequences that may happen to depend upon them.

"IV. A calculation of actual instances, taken from almost any class of facts, will prove that seemingly good evidence is incomparably more often true than false.

"V. The strength of evidence is not proportioned to its simplicity or perspicuity, or to the ease with which it may be apprehended by all persons."

The author, after a brief elucidation of each of these positions, proceeds to what he describes as the "relative strength of the evidence which supports the genuineness and authenticity of the Holy Scriptures." In this comparison he states various points, from which it is fairly deduced, and, we think, on grounds which cannot be overturned, that there remains not the least pretext for questioning the authenticity of the gospels and epistles; the proof of which, as Mr. Taylor has justly observed, "far excels, in every separate part of it, the best authenticated historical record of antiquity." In this last and best section of the book, the author refers to the following topics:—

"1. The number of manuscripts which passed down through the middle ages.

"2. The antiquity of some existing manuscripts.

"3. The extent of surface over which copies were diffused at an early date.

"4. The importance attached to the books by their possessors.

"5. The respect paid to them by copyists of later ages.

"6. The wide separation or the open hostility of those by whom these books were preserved.

"7. The visible effects of these books from age to age.

"8. The body of reference and quotations.

"9. Early versions.

"10. The vernacular extinction of the languages or idioms on which these books were written.

"11. The means of comparison with spurious works; or with works intended to share the reputation acquired by others.

"12. The strength of the inference, from the genuineness to the credibility of the books."

On this last topic we give the remarks of the author as a specimen of his style, and as presenting a powerful statement of the deduction which he has so ably and satisfactorily supported.

"Nothing can be more simple or certain than the inference drawn from the acknowledged antiquity and genuineness of an historical work, in proof of the credibility of the narrative it contains. If it be proved that Cicero's orations against Catiline, and that Sallust's history of the Catiline war, were written by the persons whose names they bear; or if it were only proved that these compositions were extant and well known as early as the age of Augustus; that they were then universally attributed to those authors, and universally admitted to be authentic records of matters of fact; and if the same facts are, with more or less explicitness, alluded to by the writers of the same, and of the following age, there remains no possible supposition but that of the truth of the story, in its principal circumstances, by which the existence and acceptance of these narratives, orations, and allusions, so near to the time of the conspiracy, can be accounted for.

"In Sallust's history, some particulars may be erroneously stated; or the principal facts may be represented under the colouring of prejudice. In the orations of the consul there may be (or we might for argument sake suppose there to be) exaggeration, and undue severity of censure; but after such deductions have been made, or any others which reason will allow, it remains incontestably certain that, *if these writings be genuine, the story is true.* All the sophisms of a college of sceptics, in labouring to show the improbability of the facts, or the suspiciousness of the evidence, could make no impression upon the mind of any one who is convinced that the books are not spurious.

"Nor is this inference less direct or less valid in the case above mentioned, than in any similar instance of more recent occurrence. It is as inevitable to believe that Catiline conspired against the

Roman state, and fell in the attempt, as that the descendants of James II. excited rebellions in Scotland, or that Murat was for a short time king of Naples. In the one case, as in the others, unless the documents—all of them, have been forged, the facts must be true.

"The principle upon which this inference is founded, admits of no exception; nor does the history of the world offer an instance that seems like an exception. Narratives of alleged, but unreal facts may have been suddenly promulgated, and for a moment credited; or false narratives of events concealed by place or circumstances from the public eye, may have gained temporary credit. Or narratives, true in their outline, may have been falsified in all those points of which the public could not fairly judge; and thus the false having been slipped in with the true, has passed by oversight upon the general faith. But no such suppositions meet the case of various public transactions, taking place through some length of time, and in different localities, witnessed by persons of all classes, interests, and dispositions, uncontradicted by any parties at the time, and particularly recorded, and incidentally alluded to by several writers whose works were widely circulated, generally accepted, and unanswered, in the age when thousands of persons were competent to judge of their truth.

"No one, to recur to the example mentioned above, is at liberty merely to say that he withholds his faith from Sallust and from Cicero, as he might, on many points, withhold it from Herodotus, from Diodorus, or from Plutarch. Yet even in this case he ought to show cause of doubt, if he would not be charged with the frivolous affectation of possessing more sagacity than his neighbours pretend to. But in the other, while in professing to doubt the facts, he cannot impugn the antiquity of the records, he only calls himself a fool by a very needless circumlocution. He who does not believe the narrative must either give an intelligible account of the existence of the writings on the supposition that the events never took place; or confess that, to his taste, there is a relish in absurdity which greatly excels the plain flavour of truth.

"When historical facts which, in their nature, are fairly open to direct truth, are called in question, there is no species of trifling more irksome (to those who have no dishonest ends to serve) than the halting upon twenty indirect arguments, while the *centre proof*—that which clear and upright minds fasten upon intuitively, remains undisposed of. In an investigation, purely historical, and as simple as any which the page of history presents, what boots it to say that the books of the New Testament contain doctrines which do not



accord with our notions of 'the great system of things;' that they enjoin duties grievous and impracticable; that they favour despotism, or engender strifes; or what avails it to say that all the professors of Christianity are hypocrites, and that therefore the religion is not true? Can these objections, or any others of a like kind, weaken that evidence upon which we believe that our island was once possessed by the Romans? But they have just and precisely as much weight in counterpoising that evidence, as in balancing the proof of the facts affirmed in the New Testament. If such objections were tenfold more valid than sophistry can make them, they would not remove, alter, or impair, one single grain of the proper proof belonging to the historical proposition under inquiry.

"The question is not whether we admire Christianity, or whether we hate it; whether we wish to submit our conduct to its precepts, and to abide by the hope it offers, or whether we are resolved to dare the hazards of its being true. The question is not whether, in our sage opinion, these books have been a blessing to the world, or a curse; but simply this—whether they were extant and well known through the Roman empire in the reign of Nero.

"There are subterfuges and evasions enough, by means of which we may obscure from our minds (at least for as long a period as serious and continued thought, uninvited, usually endures) the plain inference which follows from an admission of the antiquity and genuineness of the Christian Scriptures. But contradiction may boldly be challenged when it is affirmed that, with a competent knowledge of human nature, of ancient history, and of ancient literature, no one can admit, and in all its particulars realize the fact, that the Gospels, the Acts of the Apostles, the Epistles of Paul, of Peter, of John, and of James, were written in the age claimed for them, and were immediately diffused throughout Palestine, Asia Minor, Africa, Greece, and Italy, and then reconcile himself to any supposition whatever, except that the facts affirmed in these books were true."—pp. 221—226.

We have been thus minute in our account of this work, because we conceive it of high importance that a firm and unhesitating conviction should be felt, especially by our younger friends, that after all the vapouring and pretensions of infidels, of every grade, literate and illiterate, no sophistry can shake the foundations of that sacred edifice which Christianity exhibits to our view. It is evi-

dent, on the slightest reflection, that the question respecting the genuineness of the Holy Scriptures, and especially the Christian Scriptures, lies at the basis of the entire argument in defence of revelation. Deficiency of proof, or contrariety of evidence on this point, would be fatal to the cause; and as we might have expected, in the presumption of a revelation to be granted and *transmitted* to us, we have such unquestionable marks of truth, such accumulated sources and means of authentication, that nothing but the inveterate perversity of the mind, under the influence of depraved affections and principles, can account for the existence of scepticism. It must be confessed that it is seldom directed to this point, except by those who will venture to utter any crudity, or propagate any lie that may serve their purpose. The more frequent attacks of infidelity are directed to the *discoveries* and claims of Christianity. But here the argument is equally invulnerable, and the evidence progressive in proportion to our knowledge of the system. It is, however, a triumphant source of exultation to know and feel, that in the *primary* position we occupy, and which involves and secures every other, we are actually *impregnable*. The works of Paley are, on this account, invaluable, because they present the historical evidence in a light so clear, and on a foundation so firm, that unbelief *must be wilful*; and to such as indulge it, it may be said, "neither would they be persuaded, though one should rise from the dead." The volume before us makes no pretensions to originality; but we can most sincerely recommend it, as an interesting and judicious exposition of the leading facts which illustrate the genuineness, and consequently support the authority, of the sacred writings.

*Sermons Doctrinal and Practical, explanatory of the Doctrine of the Trinity, the Sovereignty of God, the Power of the Devil in the World, the Duty of studying Prophecy, the intermediate State, the Knowledge of each other in the Life to come, the Millennial Reign of Christ on Earth, &c. &c. &c. By the Rev. John Noble Coleman, M.A. late of Queen's College, Oxford.* Holdsworth. 8vo. 12s.

EVERY reader of discernment will probably agree with us, that there are many sermons published, which ought never to have been preached, and that assuredly, there are many preached which ought never to be printed. The great majority of those who read sermons, form a very inconsiderable minority among those that hear them; so that the approbation of the one class is a very uncertain sort of security for the approbation of the other. We apprehend that some of the very best sermons in our language, if we speak of them as existing in books, would sink incomparably, if delivered to the ear from a pulpit, below many a composition of far inferior literary and theological excellence, even supposing both to have equal advantages of delivery. Perhaps the two classes of sermons, those that are composed to be printed, and those that are composed to be preached, would be improved by a little mutual approximation; but we should regret to see them exactly identified, because we feel persuaded, that the different orders of mind to be benefited by the two classes of composition, require a different mode of treatment; they must be fed upon two distinct kinds of aliment; or, at least, it must be served up in a different style, and with other condiments. Much has been written lately upon the subject of pulpit eloquence, both by Churchmen and Dissenters. As a question of taste

and literature, to be sure, it has been ingeniously handled; but as a matter of vital importance to the interests of Christianity, and as connected with the promotion of spiritual religion, it has received little advancement from the pens of the learned and very fastidious writers who have undertaken to refine the public taste. We feel constrained to bear our humble testimony against a notion, which we fear is gaining ground among some of our young Ministers, perhaps through the means of our popular reviews, that they must all try to be eloquent and elaborate; that their business is to compose great sermons, rather than to illustrate and enforce Gospel truths according to the simplicity and purity of inspired example. The Dissenting Ministry already has too much of a secular oratory, and too much of a literary taste about it. It would be greatly improved in our esteem by more conformity to the apostolic school. We are far from wishing to depreciate the great preachers of the day, or to decry eloquent and elaborate sermons. But we wish to remind both preachers and hearers, that the most eloquent orators are not always the most useful ministers; and that many who have been most successful as ambassadors for God, would be placed, and perhaps justly, in a very inferior grade upon that scale which should be adjusted by worldly critics, or fastidious hearers. It is a high gratification occasionally to hear some of our first-rate men. But we are persuaded that the great business of Christian instruction is performed by the majority of Ministers as successfully as by the masters of pulpit oratory; just as the ordinary business of education is well known to be as efficiently performed by second or third rate scholars, as by those professors who are admitted to be the great

lights of their own department. We trust the good sense and piety of those excellent individuals who are at the head of our dissenting academies, will do all in their power to counteract a *secular* taste; and that they will never forget to maintain a just distinction between the ordinary standard of great preachers, and *able Ministers of the New Testament*. The public taste, we know, is said to be corrupt; and this is one great cause of fostering a bad taste in the rising ministry. The most superficial, declamatory, and oratorical, are sometimes the most applauded. We do not, however, feel disposed to lay all the blame upon the public; there are other quarters not wholly irreproachable. But wherever the blame lies, it is certain that the correction of the evil must begin with the ministry. And the first thing for the ministry to correct, is *intention*. We do not mean that their intention is in any material degree wrong, or that they have to acquire a pure and a spiritual bias. We give them full credit for a large measure of the best intentions; but we imagine the intention is rather *imperfect* than false—rather disproportionate than corrupt. It is too exclusively directed to the *objects* of the Gospel message, and too little to the message itself. It concentrates itself too much in the effort to be faithful to the people, and too little in the endeavour to be faithful to the holy oracle. We could wish to see more attention paid to the mind of the Spirit, and less to the wishes of the people. The *might* of the Gospel to effect the intentions of its author is lost, when the effort is made in the strength of human wisdom, or in the self-sufficiency of literature and eloquence. The sword of the Spirit will take no edge from mere human genius. It can be whetted only at the throne of grace, and successfully wielded only by the

arm of faith. It is never “mighty,” but “through God;” and might as well remain in its scabbard, as be drawn only to be brandished, or to show the science and the adroitness of the practitioner. Such a result might satisfy the candidate for popular applause; but not the man who would make his weapon “sharp in the hearts of the King’s enemies.”

It is not our intention at present to offer our opinion more fully upon this interesting and important subject. At some future period, and upon some more favourable occasion, we may be permitted to give that opinion more at length. We must, however, be allowed to say, that it has pained us exceedingly to see currency given to erroneous, or at least to very questionable opinions upon this subject; and we should be sorry to see our young Ministers imbibe that ambition to which a respectable contemporary has excited them. Both friends and enemies will be egregiously misled, if they accept the statements lately made as to the condition of pulpit eloquence among Dissenters. The article to which we refer, appears to us as erroneous in the standards it would eulogize, as it is unjust in its censorious representations. It may be well intentioned; but it is evidently founded on very partial information, and put together with little discrimination. But, as we merely intended to enter a protest against that article, and not to answer it, we shall proceed no further to characterize either the principles or the reasonings of the piece. We are happy to hear that it commends itself neither to the adoption of the accused, as a guide to their reformation, nor to the observation of candid enemies as the rule of their judgment concerning us.

But we had well nigh forgotten

Mr. Coleman, whose volume of plain scriptural and affectionate sermons led us, rather circuitously, our readers may think, into these observations. The volume now before us makes no great pretensions to eloquence or argument. It cannot rank with first-rate sermons, either preached or published; but it is, in the main, a sound Calvinistic volume, and may be more profitably read by every class of persons than by that of the critics. The author is rather too fond of long notes, and scraps of philology. This is a modern innovation in the business of authorship, and is certainly as contrary to good taste as it is inimical to our author's reputation. Mr. Coleman ventures to introduce the plural of the word God, where the Hebrew text is *Elohim*. The extreme grossness of the alteration, both to the ear and the mind, is intolerable. The introduction of such a translation now, is as adverse to the idiom of our language, as it would be prejudicial to the cause of sound doctrine. This volume has convinced us, that it is not every man, who has acquired the reputation of a scholar, that is fitted to be a biblical critic. We like Mr. Coleman better upon any subject than upon Hebrew criticism. He is more at home in the plain enforcement of Gospel truth than in philological or theological subtleties, and all such we recommend him in future to omit, as in the present instance they do but disfigure a volume, otherwise excellent and likely to be useful. We cannot, however, part with Mr. C. without allowing him to display the purity and excellence of his doctrine in our pages. From the sermon on "the Duties of Ministers and People," we select the following paragraphs.

"I have next to explain to you THE EFFECTS WHICH, UNDER THE DIVINE BLESSING, WILL CERTAINLY FLOW FROM

THIS MINISTRATION OF THE WORD OF GOD.

" 'Go, stand, and speak to the people all the words of this life.'—'The words which we speak unto you, they are spirit, and they are life.' They are accompanied with a life giving power, to them that sit in darkness, and in the valley of the shadow of death. For He, who sent us to preach, hath given us this promise: 'I will be with you alway, even unto the end of the world.' Christ is now present with his church, by the abiding, regenerating, sanctifying, purifying, and enlightening influences of his Holy Spirit. Hence the efficacy of our preaching does not depend upon the words we utter, but upon the Holy Ghost applying these words with power to the consciences of our hearers, and accompanying them with signs following. Our preaching is but an instrument in the hands of God, whereby he converteth sinners to himself. The Agent of conversion is the third Person of the ever-blessed Trinity, who takes of the things of Jesus, and reveals them unto you; and not only reveals, but also applies them with renewing power to your hearts and consciences. And unless this Divine Agent bless the words which we speak, 'our preaching is vain, your faith is also vain.' The Holy Spirit alone can teach us how to preach, can teach you how to hear. He enables us to adapt our discourses to the spiritual wants and necessities of the people; and He gives to them the hearing ear, and the understanding heart, even that preparation of heart which is His peculiar gift. The discerning Spirit causes the divine seed, which we sow, to take root downwards in your hearts, and to bear fruit upwards in your lives and conversation, to the glory of our Father, which is in heaven. 'Thine arrows, O God, are sharp in the heart of the King's enemies, whereby the people fall unto thee.'

"It was the influence of the Holy Spirit, accompanying and rendering effectual the preaching of St. Peter, which converted three thousand souls on the day of Pentecost, and which constrained them to cry out, 'Men and brethren, what shall we do?' It was the influence of the self-same Spirit, accompanying and savingly applying the words of St. Paul, which opened the heart of Lydia, and regenerated the gaoler at Philippi. This influence, accompanying the preaching of the cross, regenerating multitudes in the days of the apostles; till at length the Roman empire itself, gradually emancipated from idolatry, embraced the profession of the Christian faith. And this influence yet accompanies the faithful ministration of the word, and 'adds to the church daily such as shall be saved.' And upon this influence we depend for the

accomplishment of prophecy, and the introduction of the latter-day glory of the Christian church. Insignificant as the efforts of the church may now appear for the conversion of a 'world lying in the wicked one,' yet, when the Spirit shall be poured out from on high, she shall put on her strength, and shall be arrayed in beauteous garments, and shall execute the universal commission of her Lord; until every Pagan, Mohammedan, and Jew shall be made acquainted with the gracious plan of salvation unfolded in the Scriptures of truth; until all, whom the Father hath given to the Son, shall experience the Gospel, which you hear, to be the power of God unto salvation, through faith that is in Christ Jesus our Lord.

"Thus, by the regenerating grace of his Spirit, our Lord fulfils the prediction, which he delivered in the days of his incarnation: 'Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me.'

"How often do we behold a family living without God in the world, who are at unity with each other, because they are all serving one common master, the devil, and are all treading one common path, the broad road which leadeth to destruction. But when the Gospel is brought home with power to an individual of that family, and he is made a new creature in Christ, and a partaker of the divine nature, the change wrought in his soul produces a necessary discordance in their principles, pursuits, belief, and practice. The world, perceiving this difference, instantly exclaim, 'This is the fruit of your new religion, this is the consequence of being righteous overmuch!' And the unregenerate members of the family will

attribute the change to fanaticism, or hypocrisy, to some secular motive, or human cause. And this judgment will frequently be grounded on the honest convictions of an unenlightened conscience: for the natural man, not being able to discern spiritual things, and being an entire stranger to the spiritual feelings and motives by which a real believer is actuated, will judge of him from what passes in his own breast, and will impute to him those impulses which regulate his own conduct. Thus the young convert is taught the painful lesson, that through much tribulation we must enter the kingdom of heaven. 'Without are fightings, and within are fears.' He remembers the little ship on the lake of Genesareth, driven by the winds, and buffeted by the waves of this tumultuous world. In bitterness of soul he cries out, 'All these things are against me.' In self-despair he is constrained to pray, 'Lord, save me: I perish.' But as that little ship could not sink, because the Lord of life was on board her; so neither can the believer perish, because his body is the temple of the Holy Ghost. He, 'who rebuked the wind, and said unto the sea, Peace, be still, and there was a great calm,' will speak peace to the believer's soul—even that peace which the world can neither give nor take away. The very afflictions of the believer are mercies in disguise, and will be sanctified to his spiritual and eternal good."—pp. 210—215.

We have been pleased with the sound Christian instruction of the volume; and though we cannot apply to it any of the ordinary epithets of masterly or eloquent, we can recommend it as eminently pious and scriptural. The author is a little touched with the mania of the modern school of prophetic exposition; but he follows his great leaders rather obscurely, and at a sufficiently measured distance.

---

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

---

FACTS RESPECTING CERTAIN VERSIONS OF HOLY SCRIPTURE PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY: in Reply to an Article in the *Seventy-First Number of the Quarterly Review*. By Thomas Pell Platt, M.A. F.A.S. Fellow of Trinity College, Cambridge. Hatchard and Son. pp. 40. 1s.—It is a trite but true observation,

that extremes meet, and this remark is illustrated and confirmed by the fact, that an intolerant orthodoxy and a disguised infidelity, produce the same results. A few years ago, the ultra-liberal pages of the *Edinburgh Review* were filled with tirades against Methodism and Missionaries, and of late that right orthodox and orderly journal, the



Quarterly Review, is prostituted to the same unworthy, and, thank God, we can add, impotent attacks.

In some recent numbers of that most respectable journal, articles have appeared on the subject of Missionary and Bible Societies, which have betrayed either the culpable ignorance, or the yet more unpardonable malignity of their several writers. They abound with most ungenerous reflections upon self-taught men, which ill becomes a journal that was conducted to unprecedented success by an Editor whose unaided genius raised him from the lowest of the people. The leading article of their last number was devoted to an attack upon the far-famed translations of the Bible Society, and its author has managed to unite so much of the fascination, with all the malignity of the serpent, that no person whose mind was not previously prepared for the discussion, by accurate and extensive information on the subject of translations, could read the article without receiving the most unfavourable and alarming impressions.

Mr. Platt, the honorary librarian, has therefore replied with great propriety, and it is surprising with what facility he answers the most false, and we are ready to fear wilfully false representations of this ungenerous reviewer. Mr. Platt has confined himself to the facts connected with the Society's Versions; we think the history of our authorized translation would have furnished some very effective replies to some parts of the review to which he has not replied. It is possible he feared to enter on that wide field, lest it should much increase the size, and thereby lessen the usefulness of his pamphlet.

We are happy to extract the following statements respecting our honoured friend, Dr. Morrison, which at the same time affords our readers a fair specimen of the successful manner in which the pamphlet is executed.

"We come next to the Chinese Translation—Dr. Morrison.

"Now let it be observed, that the charge of incompetency brought against this translator is founded entirely on his own statements about himself—statements which natural modesty and diffidence might well induce any man to make, but which surely ought not to be brought as evidence against him. Let us hear what others have to say of him. Take this statement, full of good sense—and, I am persuaded, of truth also—which was sent to me lately by Sir George Staunton:—

N. S. No. 33.

"I beg to assure you, that it was with pain and surprise that I read the other day, in the Quarterly Review, the animadversions on Dr. Morrison's Translation of the Scriptures, to which you allude.

"The writer of the article in question demands qualifications in a Translator of the Scriptures, and a degree of perfection in the translation itself, which, however desirable in the abstract, would, in the case of a Chinese Version, have necessarily the effect of postponing the accomplishment of the work to an indefinite period; and, consequently, wholly frustrate the object in view, as far as respects the communication of religious knowledge to the natives of China of the present day, through such a medium.

"I cannot say that I have examined Dr. Morrison's Translation so critically as to be able to give a positive opinion on its precise degree of merit; but I have no hesitation in saying, that I conceive his qualifications for the execution of the task to have been far superior to those of any other person whatever. He is, unquestionably, our best Chinese scholar—he had made himself fully acquainted with the previous labours of the Catholic Missionaries—he was in constant communication with intelligent natives during the progress of the work—and his general zeal, diligence, and integrity, in the cause to which he has devoted himself, are too well known to need any confirmation from my testimony.

(Signed) G. T. STAUNTON."

"Again—I was one of a Deputation from the Committee of the Bible Society who waited upon Lord Amherst before he went out to India; and I well remember that he said to us—I give his expressions as nearly as recollection enables me—

"To one of your Translators, at least, I can bear a favourable testimony—Dr. Morrison. I recollect particularly one instance of his accuracy. It was necessary once, when I was in China, that a certain paper should be drawn up, which etiquette required to be of the most faultless composition: every rule of Chinese propriety of diction was to be strictly adhered to. Dr. Morrison drew it up; and, when it was submitted to some Chinese authorities for inspection, it was pronounced altogether correct and unblameable."

"A copy of Dr. Morrison's Translation of the entire Bible in Chinese now lies before me. It was issued in 1823, since the publication of his Dictionary. Now whatever we are to think of his first edition of the Testament, surely the Reviewer will not have much to say against his work in this later edition of the whole Scriptures. For how is his Dictionary announced in Kingsbury's Oriental Catalogue?

3 T

“ ‘Dictionary of the Chinese Language, in Three Parts. By R. Morrison, D.D.; viz. 1st, Chinese and English,’ &c. &c.

“ ‘Dr. Morrison’s ‘Dictionary of the Chinese’ Language may be considered as the most important work in Chinese Literature that has yet reached Europe.’—Quarterly Review.”—pp. 18–20.

This respectable pamphlet is so effective and so cheap, that we trust the tried friends of the Bible Society will make a point of circulating it as widely as possible.

CHRISTIAN BIOGRAPHY, containing the Lives of Archbishop Leighton, Rev. Philip Henry, Rev. John Newton, Rev. Dr. Cotton Mather. 4s. 56, Paternoster Row.—This is one of the most interesting works published by the Tract Society, and furnishes a very suitable present for the young. We understand this volume forms only the commencement of a series, which, while each memoir is published separate, will eventually furnish a valuable and cheap set of books for village and school libraries.

There is a very wide and fertile field before the Editor, and we trust his selections will be judicious, and his statements accurate. We shall be happy to see the lives of Joseph Alleine and George Trosse, which are so rich in incident and elevated piety, abridged by him, and thrown into a more attractive form than they at present exhibit. Memoirs of eminent laymen will, we trust, be also given in the series, as we know that multitudes consider the piety of ministers as a professional attainment, which they are not required to imitate.

We observe in the life of P. Henry, page 79, it is said that Mr. Wells was P. Henry’s school-fellow, whereas, from Mr. Williams’s life of him, it appears that Mr. Wells was his tutor. At page 216, the good man is made to misquote a passage of Scripture, of which mistake we think he was not guilty, or if found so, should have been corrected. These are but trifling errors, but we notice them to enforce accuracy, which will add much to the value of these useful publications.

SCRIPTURE NATURAL HISTORY. By W. Carpenter, Author of a Popular Introduction to the Scriptures, &c. Part I. 1s. Wightman and Cramp.—This is the commencement of a publication which can scarcely fail to deserve the

most decided encouragement from all who are capable of duly appreciating the most important of studies—the works, of nature in connection with the word of God. Mr. Carpenter, it is well known, has paid much attention to biblical researches. He came, therefore, to his present undertaking, well furnished and well disposed for the task which he has thus assumed. The only danger is, that the author should presume too much upon the good opinion of the public respecting his qualifications; and we have been the more inclined to make this remark from having noticed some evidences of carelessness, especially with regard to style, in that part of the work which now lies before us. It is more elaborate than we should have expected from the title-page, and we think, that readers in general are very likely, from what has been published, to adopt the idea of a more extended work than seems necessary for the illustration of Scripture Natural History.

After the introduction, in which Mr. Carpenter takes particular notice of the Linnean and Cuvierian arrangements, and adverts to the classification of the late Mr. C. Taylor, he proceeds to Zoology. Here man, of course, occupies his first attention. The remaining pages contain a description of the elephant. This is confessedly taken from Goldsmith, and as it is written in a simple, easy style, superior to the other parts of the number, it will, we have no doubt, prove the most acceptable to readers in general, and particularly to the young.

ELLMER CASTLE; a Roman Catholic Story of the Nineteenth Century. Hamilton and Co. pp. 320. 3s. 6d.—Most of our young readers, we presume, have read Father Clement. This is a narrative of the same class; but, we should say, more interesting, inasmuch as the scene is laid in Ireland, and the story itself relates to circumstances of the present age. The design is to portray the effects of that most wretched and impious policy, which endeavours to withhold from general reading the only sure guide to heaven, and would substitute the polluted dictum of a priesthood, ranking, in most cases, with the most deadly enmity against the simple exhibition of divine truth. We fear that Father Martin and Father Thomas present a too faithful picture of those who, in the sister kingdom, arrogate to them-

selves the honour of being exclusively the true pastors of the Christian church. In several of the characters introduced, we see the baneful consequence of neutralizing, or rather nullifying the Gospel, by the admixture of numerous superstitions and absurd additions. We will only add, that with a slight exception or two, there is, in the whole narration, a character of probability which lessens the mischievous influence which we conceive usually accompanies works of fiction; and that, in the character of Neville, the reader will meet with a fine specimen of what we sometimes, for the sake of distinction, denominate an evangelical clergyman. Would to heaven all the Ministers in the Irish Establishment were of the same description!

**ORIGINAL ANNIVERSARY HYMNS,** adapted to the Public Services of Sunday Schools and Sunday School Unions. By Mrs. Gilbert, late Ann Taylor. London: Holdsworth. 1827. 18mo. 6d.—We need only announce this little work with the name of the respected author, to secure attention to it from that public, which has always received with great pleasure any thing from the pen of the Taylor family.

**MEMOIRS AND SELECT REMAINS OF THE REV. BENJAMIN EVANS, of Trewen, Cardiganshire.** By John Bulmer. London: Wesley and Davis. 1826. 12mo. 3s.

**ELEMENTS OF USEFUL KNOWLEDGE,** in Geography, Astronomy, and other Sciences, compiled for Young Persons, by J. Allbut. 14th, Edition, much enlarged and improved, by T. Allbut. London: Holdsworth. 1827. 18mo. 4s.—We do not notice this fourteenth edition of an elementary book, from any lack of new publications;—our table is loaded with them; but we are much pleased with the improved appearance of this little work, which is truly one of "Useful Knowledge." We cordially agree with Mr. A. in his opinion, "that children might be taught, much earlier than they usually are, the elementary principles of many sciences, if they were sufficiently simplified, and divested of their technical phrases. Such an early introduction to general knowledge, prevents the formation of incorrect ideas respecting things with which men are daily conversant, and smoothes the way to greater attainments in more mature years." If parents duly considered how much of what is acquired in childhood

has afterwards to be weeded out, and superseded by more correct information, they would assuredly be more anxious to supply the opening faculties with proper food, and the moral results of such attention would be far from unimportant.

**THE PROTESTANT DISSENTERS' CA-TECHISM,** containing a Brief History of the Dissenters; and Reasons of Dissent from the National Church. 19th Edition, with an Appendix, and a Preface by William Newman, D.D. London, Holdsworth, 1827. 18mo. 1s.—This is a new edition of an "Auld acquaintance," which we are very unwilling to allow to "be forgot." The quotation on the title page, from Bishop Horsley's "Remarks on the Test Act," well characterises this manual for our children. "These are tracts, cheap in price, rich in matter, and which should be gotten by heart, by every one who wishes to be thoroughly acquainted with the principles of nonconformity." The list of works in defence of the Established Church, and of Dissent, will be valuable to those young friends who seek farther information on a topic of so much importance. We would remind them, however, that a knowledge of these principles will be but of little avail, if we neglect the more, the all-important matter, personal religion.

**THE CHILD'S SCRIPTURE EXAMINER AND ASSISTANT, Part IV. or Questions on the Acts of the Apostles, with Practical and Explanatory Observations, suited to the Capacities of Children.** London, Holdsworth, 1827, square 18mo. 1s. 6d.—This is a very useful step in the ladder of early scriptural instruction. But we fear that its usefulness will be impaired by the elevated style in which some parts of it are written. We give a short specimen, and would ask whether the expressions which we have printed in italics, are not too high for "the capacities of children."

**"ACTS iii. 16.—What does this account of the miracle teach us? ANS. The essential difference between Jesus and his Apostles, in the working of miracles; the miracles of Jesus were wrought by his own power, and he never refused the glory of them; while the Apostles, who performed all their miracles in the name of Jesus, were particularly cautious not to arrogate the glory of them."**

Mr. F. will probably revise this, and descend to humbler language in his future efforts to promote the spiritual welfare of the rising generation.

**THE BIRTH-DAY PRESENT.** By Mrs. Sherwood. London: Holdsworth. 1827. 18mo. 1s.—“Do you think I write too much for my health?” said Reynolds, the Dramatist, to his medical attendant:—“You certainly write too much for your reputation,” was the candid reply of the honest physician.

**THE CABINET LIBRARY OF DIVINITY: Selections from the Works of Archbishop Leighton, Dr. Owen, Bishop Hopkins, and John Howe.** By Rev. W. Wilson, D. D., &c. 6 vols. 18mo. 18s. Holdsworth.—We confess ourselves such greedy cormorants in the matter of books, that we never yet could make a satisfactory meal upon your *made dishes* of abridgments, and your *mince-meat* selections. We recollect, however, a sage proverb of antiquity, (for whose pithy apophthegms we are well known to entertain a profound veneration,) which puts to flight in an instant all our objections—*half a loaf is better than no bread*. Whether this oracle of wisdom can trace its descent from Laertes or Lycosthenes, or the not less famed and oracular Sancho, we shall not now pause to inquire. Since we mean to admit at once that *selections* are excellent things; first, for those who have little of the very precious commodity, *time*; and, secondly, for those who have still less of a commodity which, among those who *will* read, is often more rare than *time, money*. All we need say after this is, that this selection is judiciously made. The divines chosen are among the very best, and the passages taken from their respective works are some of the finest. For school libraries and young readers this publication is exactly what was wanted. It will diffuse an acquaintance with our best divines, among readers who would shrink at the sight of a folio, and almost as soon be deemed lunatics as book-worms. This cabinet library is very neatly executed, and will do no discredit to the place for which it is designed, or to the elegant company to which it may be introduced.

**A VOCABULARY to the ŒDIPUS TYRANNUS OF SOPHOCLES, &c.** By G. Hughes, A. M. Holdsworth. 12mo.—A useful school book for those who are entering upon the study of the Greek Tragedians. It will save boys much time, and facilitate their knowledge of the language.

#### PREPARING FOR PUBLICATION.

**An Antidote to a spreading Antinomian Delusion,** by the late Rev. John Brine, a

new edition.—A Funeral Sermon occasioned by the Death of Miss Elizabeth C.—By the Rev. John Styles, D. D. 1s. 6d.—A Pamphlet, containing Remarks on the Mustard Tree, mentioned in the New Testament. By John Frost, F. A. S. F. L. S. of Emanuel College, Cambridge.—A Defence of the Missions in the South Sea and Sandwich Islands, against the charge and misrepresentations of the Quarterly Review, in a Letter addressed to the Editor of that Journal.—Rev. Dr. Pye Smith has in the press a new Edition, very much enlarged, of his Discourse on the Sacrifice, Priesthood, and Atonement of Christ.—Twelve Instructive and Familiar Lectures to Young Persons on the Intellectual and Moral Powers of Man; the Existence, Character, and Government of God; the Evidences of Christianity, &c.; with a Concluding Address on Nonconformity, delivered at Northampton. By the late Rev. John Horsey.—Elements of Mental and Moral Science, in one volume, 8vo. about 520 pages. By George Payne, A. M., Resident and Theological Tutor of the Blackburn Independent Academy. This volume will include most of the subjects which are discussed in more voluminous works, exhibit, on all the main topics, the opinions which have been held by our most celebrated writers, show the bearing of many of the subjects, upon several branches of Theological science, and endeavour to bring Theology and Mental Philosophy into a closer state of union than that in which they have generally existed.—The friends of the late Rev. David Bogus, D. D., are respectfully informed, that the Memoirs of his Life, by the Rev. James Bennett, are nearly ready for publication.—A second Series of the Bible Story Book, by the Rev. B. H. Draper, is in the press. The third Edition of the First Series is just published.—A fourth Edition of Christian Father's Present to his Children, by the Rev. J. A. James, is in the press.—We are informed that “The Amulet” for the year 1827-8, will be published on the first of November, on a scale of greater excellence than either of its predecessors.—Second Edition of the Parents' Monitor, or Narratives, Anecdotes, and Observations on Religious Education and Personal Piety, by the Rev. David Barker, 12mo.—Proposals for publishing by subscription a new and uniform edition of the Works of the English and Scottish Reformers. Edited by Thomas Russell, M. A. The works of the principal Reformers, Cranmer, Latimer, Hooper, and Ridley, will be printed entire, and selections will be made from their contemporaries. They will be accompanied with biographical sketches. It is expected the collection will make about sixteen volumes. A more extended account of this important undertaking will be given in our next number.

## MISCELLANEOUS INTELLIGENCE.

## THE TEST ACT CONTROVERSY IN DURHAM.

It is, we conceive, of the utmost importance, that the great Body of Dissenters should fully understand the nature of the opposition, which will be made to their claims in a certain quarter next session. We therefore announce, that the Lord Bishop of Durham has, in a recent charge to his clergy, distinctly expressed himself inimical to the success of our application to the Legislature, and such an intimation should quicken the exertions of Dissenters to diffuse information, and enlighten the public on the question, and by every other scriptural and constitutional mean, to prepare the minds of our countrymen for the important discussion of next sessions.

We are truly happy to find, that our valued brother, the Rev. James Matheson, though he stands nearly alone in that city, has called public attention to the Bishop's statements, through the Durham Chronicle. We transcribe his letter, as of general interest. Two anonymous answers have been inserted in two different papers; but he has very properly declined to reply, till "the clergyman of the diocese of Durham" affixes his name to his paper, as Mr. M. has manfully done.

(To the Editor of the Durham Chronicle.)

"SIR,—In consequence of some observations made by the Bishop of Durham, in his charge to the clergy of his diocese last Tuesday, against Dissenters, I consider it my duty to trouble you with some comments, which, I hope, may have a tendency to remove erroneous impressions respecting the designs of the Dissenters, in desiring equal civil rights with others.

"His Lordship, in referring to the circumstances of the times, as they affected the Church of England, mentioned particularly the attempts that have been lately made, by Dissenters and others, to obtain equal civil rights with their brethren of the Establishment. His avowed object in doing so, was to warn his clergy against these attempts, and he characterized those who made them, as the enemies of the Church of England. He called them open enemies, and affirmed, that however divided the sectaries were in their opinions in other matters, they were all united in seeking to gain ascendancy, and consequently the ruin of the Church of England. I believe such was the substance of his remarks, the avowed sentiments of the Reverend Prelate.

"It is not said that the learned Prelate intentionally misrepresented the designs of Dissenters; but it may be asserted, without any breach of charity, that he appears to labour under a great misappre-

hension, respecting their present and ulterior intentions. The charge brought against them, is not one of a slight nature, but one which every mind, conscious of integrity and of a spirit of kindness, must be anxious to repel. Had the assertion been made in a moment of excitement, or uttered in the heat of discussion, it might have passed unnoticed. But when it is made in the grave, premeditated, and official charge of a diocesan bishop to his clergy, his remarks acquire a weight, which in other circumstances they might not possess. No apology can surely be necessary, on the part of those who are charged with designs which they disavow, when they attempt to lessen prejudice, and to correct mistaken views of their principles and conduct.

"The case then is simply this. The Protestant Dissenters have lately exercised their constitutional right, to present petitions to Parliament for the Repeal of the Test and Corporation Acts, which they believe are practical grievances, because they deprive them of some civil rights which they think they ought to possess. In exercising their unquestionable privilege, no clamour has accompanied it; no charges have been made against the church, as by law established; no principle has been advocated, but that, which was the origin of the Church of England—namely, the right of private judgment in matters of religion. It is on this principle that the Church of England is justified, in her separation from the Church of Rome, and it is on the same principle that Dissenters justify their separation from the Church of England. They have advocated the great truth in almost every petition, that no human authority has any right to impose pains and penalties, on account of religious belief, when that belief does not endanger the safety of the state.

"Dissenters, however, are accused of being the enemies of the church, because they thus constitutionally seek to obtain their civil rights. They may naturally inquire, How can this prove enmity to the church? Does the English church need what the churches of Scotland and Ireland do not require? Is a system of exclusion, operating against Protestant Dissenters, essential to the existence of a Protestant church? If not necessary for the existence or dignity of that church, how can Dissenters understand the charge brought against them, of being its enemies, because they seek equal civil rights with the rest of the community? They may ask, what have they done to forfeit



their rights? What is there in their principles that calls for the continuance of a law in England, which is unknown in Ireland and Scotland, where Protestant Dissenters are also to be found? Are they not as firm in their attachment to the constitution of their country as others? Have they not as deep an interest in the temporal and religious prosperity of Britain, as any other denomination? Have they not made equal sacrifices, according to their means, during a long and expensive war? Have they not the same reasons for seeking to promote good order, and subjection to the laws, as the members of any other church? Do they acknowledge any kind of subjection, to any foreign prince, or seek to divide their allegiance between him and George the Fourth? Are they more immoral and unjust than the rest of the community? Or do they even dissent from the religious doctrines of the Church of England? No! Why, then, they may reasonably inquire, are they accused of being enemies to the church, for no other assigned reason than that of seeking their civil rights, as citizens of a free country?

"Dissenters cannot but regret, that a learned Prelate should have considered it his duty, to speak of them in a way calculated to excite suspicion and irritation in the minds of those, who, in matters of infinitely higher moment than the mere peculiarities of the Church of England, or of any other sect, cordially agree. The present aspect of the world calls for a very different state of feeling. There should be union instead of division; a spirit of liberality rather than a spirit of sectarianism. In this co-operation there is not, there need not be, any of that compromise of principle which his Lordship dreads. In numerous fields of labour, the clergy can brat exert themselves alone; but there are other fields which call for no abandonment of principle, in which they may unite with other denominations. Union, in such cases, is not degradation, but honour; not weakness, but strength, even to the Church of England.

"But there is another, and more serious view, which not only Dissenters, but many clergy and laity of the Church of England take of the Test Act, which is sought to be repealed in the petitions presented to Parliament.

"They see that the operation of the Test Act leads to the desecration of one of the most solemn ordinances of the New Testament. The sacrament of the Lord's Supper must be taken as a test, by all who enter into certain offices under the crown. It signifies nothing what the characters of the individuals may be. They may be infidels, deists, or openly immoral characters; but the Eucharist they must partake of, before they can be even eligible to office. The clergymen of

the Church of England, though they may know their want of principle, and their immoralities, dare not refuse to give the sacrament to such persons, without incurring consequences which might bring ruin on themselves. This is chiefly owing to the present state of the ecclesiastical laws. Such a state of things must injure religion, and lessen the dignity and purity of the Church of England, while it gives a reward to the hypocrite, and punishes the conscientious individual, who dares not take the sacrament 'as a picklock to a place.' The Dissenters, viewing the Test Act as degrading the spiritual ordinance of the Saviour, have, in almost every petition, urged this view of the subject on the notice of the Legislature, as a strong reason for the repeal of the Act in question.

"Dissenters may be too sanguine, but many of them do cherish the hope, that the clergy and laity of the Established Church will, some day or other, unite in petitioning for the repeal of the Test Act, on account of doing which, Dissenters are now accused of hostility to the Church of England. Their petitions will not be presented to encourage Dissenters, but to free their own church, from the fearful charge of profaning the solemn and spiritual ordinance of the Lord's Supper. This stain will unquestionably be removed, whenever pure and undefiled religion has its full influence in the Church of England. When it is removed, it will greatly tend to the honour and security of that ecclesiastical establishment.

"It may be safely affirmed, that in these attempts to obtain equal rights, there is no enmity, no unkindly feeling, displayed against the Church of England. There is no desire, on the part of Dissenters, to secure that ascendancy in the State which his Lordship supposes they seek. Indeed, the principles of the vast majority of that body utterly forbid such an attempt. They cannot, without giving up every principle which they now hold as Scriptural, seek the alliance of the State; the patronage of which the Church of England enjoys. They exist and prosper by voluntary association and support. It is the influence of religious principle alone that keeps them together. The union and patronage of the State would destroy them, instead of establishing them. The great principle that binds Dissenters together, is not enmity to the church, but the conviction that religion needs not the patronage and wealth of the State, to promulgate or to support it—that, as in the first three centuries of the Christian era, it will flourish best when left to the zeal of Christians and the blessing of God. Dissenters seek no more than protection in their religious worship, which they now enjoy, but no superiority

or ascendancy in religious or political matters. This is quite compatible with a conviction that their own principles are correct. Indeed, it is the necessary result of such a conviction. They believe that they are right; but this very belief obliges them to avoid all connection with the State, and confines them to the use of moral and spiritual, and not political means, in propagating their sentiments. It is only as individuals, never as a religious body, that they can be connected with the Government of the country. Indeed, if their principles did not forbid this political connection, the very variety that exists among them, must of itself be a complete bar to ascendancy.

"Such are the designs of Dissenters. It must now be left with his Lordship, his clergy, and the public, to decide whether or not they deserve to be charged with enmity to the Church of England, while they are only seeking equal civil rights with the other citizens of England.

"I have preferred this mode of communication to anonymous remarks, as it appears more respectful to the Prelate, whose observations, respecting the designs of Dissenters, I have attempted to examine. I remain, your's, &c.

"JAMES MATHESON.

"Durham, 5th July, 1827."

#### LONDON CONGREGATIONAL UNION.

The chapel situated in Church Street, Mile End New Town, was opened for divine worship, under the sanction of the above Association, on Wednesday, the 23d of July. The Rev. John Blackburn, of Claremont Chapel, preached in the morning, and the Rev. Joseph Fletcher, A.M. of Stepney, in the evening. The Rev. Messrs. Moussé, Arundel, and G. Evans, jun. engaged in the devotional services. The Rev. Joseph Drake is at present officiating at the chapel, and there is an encouraging prospect of success. It is the intention of the Committee and supporters of the London Congregational Union, to adopt practicable measures for all the vacated places of worship in and about the metropolis, wherever the necessities of the immediately resident population may render it expedient or desirable.

#### THE FORMATION OF A NEW CONGREGATIONAL CHURCH AT MANCHESTER.

We are happy to announce, that at the elegant chapel erected by the Independent churches in Manchester, at Rushholm Road, last year, a congregational church was formed on Friday evening, August 11, under the auspices of the Rev. Messrs. Roby, M'All, and Birt, (Baptist), who severally engaged in the solemn and deeply interesting services, which took place in the presence of many witnesses. On the following Lord's-day afternoon,

the Lord's Supper was celebrated by this new Society, who were joined in the delightful exercise by a large body of communicants, members of the sister churches in Manchester, who were kindly invited by their pastors on this occasion, to display their cordial regard for the infant Society. The Rev. W. Roby presided, and delivered an impressive address; and the Rev. R. S. M'All exhorted the people with peculiar force and feeling. It is much to the honour of the Independent churches in Manchester, that this is the third chapel erected in that town by their liberal and enlightened efforts.

#### ORDINATIONS AND SETTLEMENTS.

April 4, the Rev. R. L. Armstrong, late student at Airedale Academy, was solemnly set apart to the pastoral care of the Independent church at Wortley, near Leeds. After Mr. Scales had read select portions of Scripture and prayed, Mr. Hamilton delivered the introductory discourse; and Mr. Hudswell, of Morley, offered the ordination prayer; Mr. Vint gave a charge to the ordained minister; and Mr. Parsons, sen. preached to the people; Mr. Foster (Baptist), concluded with prayer. The congregation at this place had been for several years in a state of great depression, but since Mr. Armstrong commenced his stated labours among them, their numbers have very much increased, and their prospects are brightening; and could the debt upon the chapel be reduced in any considerable degree, minister and people would have abundant reason to rejoice together.

The public settlement of the Rev. James Brightwell Pearce, over the church and congregation at Maidenhead, (lately and for so many years under the pastoral care of the Rev. John Cooke,) took place on Tuesday, the 24th of July. Rev. John Hall, of Chesham, commenced by reading the Scriptures and prayer; Rev. A. Douglass, of Reading, delivered the introductory discourse; Rev. John Fryer, of Langley, offered up the general prayer; Rev. Dr. Winter, preached to the minister and people from Coloss. i. 7; Rev. Dr. Waugh concluded with prayer.

On Wednesday, the 15th of August, the Rev. Henry Isaac Roper, late of Hoxton Academy, was ordained pastor of the Independent church, assembling in Sion Chapel, East Teignmouth, Devon. Reading and prayer, the Rev. J. Sprague, of Bovey Tracey; introductory discourse and questions, the Rev. J. Bristow, of Exeter; ordination prayer, the Rev. Is. Davison, of Chudleigh; charge, the Rev. J. Leitch, of Bristol, from Acts xx. 28; sermon to people, from Ezra x. 4, Rev. S. Kilpin, of Exeter; concluding prayer, Rev. R. Clapson, Exmouth. The Rev. R. Hartley, of Plymouth, preached in the evening.

## CHAPELS OPENED.

The chapel in Gyde's Terrace, Cheltenham, originally built by the Rev. Mr. Snow, but recently purchased by some distinguished friends of the Congregational Denomination, and now called Highbury Chapel, was re-opened, after suitable repairs, for public worship, on Thursday, August 9, when the Rev. Joseph Fletcher, M.A. of Stepney, preached in the morning, and the Rev. John Leischild, of Bristol, in the evening. The attendance on these services, and on the subsequent Sabbaths, was, we are happy to learn, of the most auspicious kind.

On Thursday, August 14, the spacious and elegant place of worship, called Marlborough Chapel, which has been recently erected in the Old Kent Road, was opened for public worship. The Rev. Dr. Bennett, of Rotherham College, preached in the morning from Acts xvi. 13; and Rev. George Clayton preached in the evening from Psalm lxxxix. 15. We greatly rejoice in the erection of this commodious house of prayer, in the midst of a genteel and large population, entirely destitute of the means of grace in their immediate neighbourhood. The committee who have superintended the building have been enabled to pay £1000. on account, but they will need, what they undoubtedly deserve, the liberal support of the religious public in London.

## RECENT DEATHS.

Died on Thursday, August 9, the Reverend Sir HENRY MONCRIEFF WELLWOOD, D.D. F.R.S. one of the ministers of St. Cuthbert's, Edinburgh, and for more than

half a century a distinguished clergyman of the Church of Scotland. He was of a very ancient Scotch family, and received a most liberal education preparatory to his entrance into the ministry. He was the author of *Discourses on the Evidences of the Jewish and Christian Revelations*, and some other volumes of sermons. His remains were interred in the West Church Yard, and were attended thither by several noblemen, a numerous company of distinguished gentlemen, and almost all the ministers of the Presbytery of Edinburgh.

Died on Monday, the 20th of August, the Rev. Mr. WINDEATT, of Totness, Devon. We understand that so much lethargy characterised the disease of which he died, that his expressions were but very few; nearly the last words he uttered were, "I would not now be without Christ for all the world."

## NOTICES.

The Middlesex and Herts Association will hold their next half-yearly Meeting on Wednesday, Sept. 5, 1827, at the Rev. Mr. Bennet's, Cheshunt. The preacher, the Rev. Stephen Mummary; the subject, the best means of Christians provoking one another to love and good works. Service to commence at 11 o'clock.

The first Quarterly Conference of the visitors and friends of the Christian Instruction Society for London and its vicinity, will be held at Claremont Chapel, Pentonville, on Tuesday evening, Sept. 11, at 6 o'clock, when the attendance of the friends of Christian instruction in London, and especially of those engaged in the work, is earnestly requested.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. W. Vint—J. Raban—G. Redford—Dr. Winter—J. S. Brooksbank—H. Roper—J. Dean—B. Brooks—I. Cobbin—John Arundel.

Also from Messrs. Stephen Westbrook—Thomas Parker—T. Holmes Justice—G. G. Stibbs—An Observer—John Smallpage.

A Review of the Publications on Suttrees from the quarter John Smallpage mentions will be acceptable.

We must request our correspondents to write the names of persons and places with greater distinctness than is often observed, as we are occasionally betrayed into inconvenient mistakes.

In our last we announced the opening of a chapel at *Staindrop*, which was found to have been *Staindrop*. On that occasion the Rev. James Parsons preached in the evening.

**LIST OF CHURCHES.**—As we propose to publish our Supplement with the December Magazine, as a double number, we respectfully entreat our readers, in all parts of the empire, to furnish us with the corrections, additions, &c. which they may find necessary, to render the list of our churches complete, before the 15th of October. Reports of various County Societies, which may furnish facts for our statistical view for each County, will also be highly acceptable.